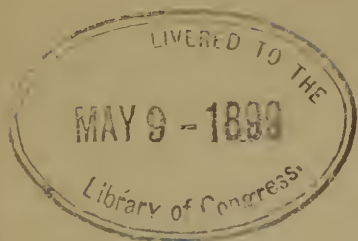




D. F. DE WOLF

THE STATE HAS NO WEALTH LIKE CHARACTER

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CHARACTER NOT CREEDS:

REFLECTIONS
FROM HEARTH AND PLOW-BEAM.

BY
DANIEL FOWLER DEWOLF, A.M., PH.D.

The persistent effort to grow in Wisdom and Goodness, through the proper development and use of our intellectual, our humane (moral), and other spiritual faculties, responsive to ever urgent divine influences;—this is Religion; it is Philosophy; it is the Privilege, the Duty, the Glory of man.

CINCINNATI:
THE ROBERT CLARKE COMPANY.

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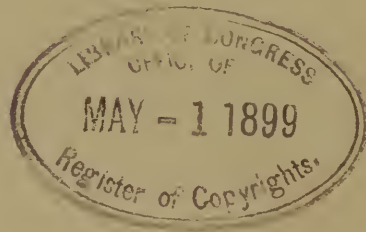
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26162
Apr. 14. 99.

Hopefully Dedicated

TO ALL THOSE WHO,

IN FELLOWSHIP WITH THE ACTIVE, SYMPATHETIC LIFE OF CHRIST,

AND WITH THE

GREAT PROPHETS OF THE RACE,

FROM

CONFUCIUS, HOMER, THE HEBREW LEADERS, TO THE FATHERS
OF THE AMERICAN REPUBLIC, TO HORACE MANN,
SPURGEON, PHILLIPS BROOKS,

BEGIN TO APPRECIATE THE HIGH PRIVILEGED HEIRSHIP OF HUMANITY,
THROUGH ITS CONSCIOUS KINSHIP TO DIVINITY.

THE MOTIVE.

“ It may be glorious to write
Thoughts that will glad the two or three
High souls, like those far stars that come in sight
Once in a century ;

But better far it is to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men ;

To write some earnest word or line,
Which, seeking not the praise of art,
Shall make a clearer faith and virtue shine
In the untutored heart ”.

—LOWELL.

“ It is my opinion that out of the present condition of social unrest which I see every-where around me, men will find their way back to a truer view of the religion of Christ ”.—A leading western lawyer, quoted approvingly by BISHOP HENRY C. POTTER.

“ It is no longer possible, in an age of searching inquiry, to put the new wine of awakened thought about the universal truths of Christ into the old bottles of the historic creeds ”.—REV. JOHN STEVENS, Glamis, Scotland ; representing the new Scotch thought.

“ The more truly we believe in the incarnate Deity, the more devoutly we must believe in the essential glory of humanity ”.—BISHOP PHILIPS BROOKS.

“ I fear to prescribe to the majesty of Love, let him give kingdoms or flower leaves. The man who works at home helps more certainly than he who works in charities. The only real gift is a portion of thyself ”.—EMERSON.

“ Why should I follow Luther? I know the Greek New Testament as well as he knows it ”.—ZWINGLI, 1531.

“ I consider religion the most important business of man; I therefore wish to ascend to its source, unalloyed by human authority ”.—LUTHER, 1529.

“ Religion is for earth. There is no interest beyond its concern. To every affection and relation it adds a divine, soul enlarging sympathy. To all the triumphs of intellect it adds spirit discernment, which recognizes the largest and the subtlest relations, and connects all with the ever active divine beneficence ”.—SPURGEON, to his usual congregation of eight thousand, 1871.

“ The Theological Seminaries are not in touch with the times. They are not preparing men who are able to grapple with the situation in which the Christian church finds itself. A new order of things is demanded. Meanwhile, we are drifting and precious time is being lost ”.—PRESIDENT HARPER of the University of Chicago, 1899.

“ It [The Educational System] despises Religion; not Theology, —*talk* about God,—but the binding or training to religious duties. It despises Politics; that is to say, the science of the relations and duties of men to each other; of the operations of men upon themselves and society; the proper offices of art, science and labor themselves; the foundations of jurisprudence, and the broad principles of commerce; the honorableness of every man who fills his proper place in society, however humble; refinement, its value and attainableness by all. The elements of these may be taught even to youth ”.—RUSKIN.

The general sympathy in Booker Washington's and the late Bishop Haygood's most wise and humane effort "to civilize and Christianize the millions of colored Americans, by a system of industrial training; teaching thrift, economy, the dignity of labor, the honor and value of industrial interests to knit all classes into the business interests of the world that they may secure that *sine qua non* of a civilized and Christian condition, comfortable, refined homes", all this emphasizes our contention for organization on a re-valuation of human,—humane,—interests, as suggested in the project of a "Kingdom of God on earth".

The late Spanish war, with its sublime incidents and its urgent problems, is a clarion call out of the cruel indifference to human interests which has characterized the so-called Christian system, to more practical methods of meeting the imminent demands of the times, through a quicker sense of individual and social responsibility for prevailing conditions.

See further, Chapters I., VII. and VIII., on the feasibility of organizing humane interests deeper into the daily life; touching educational, industrial, economic and other social interests; but without even skirting the region of "Socialism".

A between-the-lines purpose of other chapters. to say the truth, is to show the inadequacy, and often irrelevancy, of the sacerdotal sectarian hour-a-week religion,—as a millenium-breeding influence.

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CHARACTER NOT CREEDS.

CHAPTER I.

ORIGIN OF THE COUNTY CLUB.

Its work defined.—Leads to the discussion of important social interests.—How the question of character-building soon drew, like a celestial maelstrom, all other interests toward it, and helped to organize into beneficent activities, hitherto chaos.

Twelve young men and women had gone from our village and rural district to the best universities in the land. They had learned to handle the inventions of the day, been impressed with the efficiency of real power stored in a thousand invisible, overlapping universes of heat, light, electricity, ethers; had seen what a wealth of beneficence works in God's warm breath, which, withering the flowers and thus exciting Nature's hunger and our own for divine help, brings millions of tons of vapor from the seas to be deposited, through the cunning touch of His cooler breath, on the parching sod. Through these wonderful demonstrations of active efficiency in the working of all created things, of kindly cunning effort that sharp desire and thrilling sympathy of life and good should every-where prevail, they had worked their way back to the possibilities of

moral, that is of humane, forces, which the Creator at first planted in the hearts of men, and which he continues to nourish there, with constant purpose to make earth a paradise.

They now contrasted the present efficiency of these physical forces with their only recent conditions, when water, coal, electricity slept, with all their teeming possibilities; the last not kindly serviceable, as now, but seemingly created to signal God's wrathful, vengeful disposition toward man, the highest work of his hand. They saw how all these potential blessings had waited till ignorance and superstitions regarding them had died, and common sense and heaven-implanted wit had grappled with and "gained dominion" over them, and how they might have waited still if men had continued to grope in superstitions and ignorance.

Coming back to their village and rural homes, they found the same intellectual and moral conditions which they had left five years ago. Five little church edifices waited through the week for the same insignificant fraction of the people. They saw leaders, some of them capable of being trained, or of training themselves, to do good work in awakening the intellects and hearts of men to do good, but seemingly "called" and trained not for this moral, that is humane, that is divine work, but to support their families by holding their respective followings to their chosen forms of rival dogmas, by coddling partisan interest in these dogmas, or, at best, by painting the desirable qualities of a far-distant

heaven to be gained, and the horrors of a far-distant burning brimstone hell to be shunned, in some supernatural way, by conformity to the requirements of these dogmas, many of them utterly irrelevant to or but remotely promotive of heavenly qualities and conditions, or of patriotism and humanity.

And so they found the same persons, who five, ten, fifteen years ago were of responsible age and outside of the rival organizations severally assuming to possess the "divine right" to call themselves the only true church of God, still outside of these rival organizations, with barely three exceptions, not counting a few children of church families from the Sunday schools. And yet five times fifteen years of pastoral, besides evangelistic work, had been expended at the bellows to keep alive coals enough to warm hearts enough to keep running the hour-a-week Sunday school and the weekly prayer meeting, that the organizations might not go stone dead as against weddings, christenings, funerals, and opportunities for political candidates to preside over delegate church conventions. They found the outsiders still contenting themselves with disbelieving that a system which bears no fruits was of any human account, and with doubting its assumed divine origin.

Thus so dead *in* or *to* dogmas was the community that none believed what these people told them of green and fruitful places in the great centers of vice and ruin, and of humanity and godliness as

well, where dogmas were ignored and with force and arms forgotten, or relegated to the private study, as, long ago, by Spurgeon, and where, instead, God's work for humanity was being done with wonderful success, under the simple guidance of the supremely fertile truths of the four gospels.

These young people, therefore, saw that but for some agency to awaken moral—humane—activities, their communities, like hundreds of thousands in the land, might still sleep for ages, as coal, electricity had slept during the lethargy of intellect. They reasoned that efficient institutions can not be built of the knotholes—negatives—of outsiders any more than of irrelevant dogmas, and that ships at rest can not be steered into safe or profitable harbors. And so they determined not to stop with criticising present conditions. They therefore combined to make known to distant moneyed communities the economic advantages of their region; its climate, the best in America, in thirty-four degrees north latitude, on an elevated plateau, between the mountains and the sea; its soil of clay and sand, with its original stately oaks, hickories, poplars, black-walnuts, attesting its fertility; its never-dying spring brooks and larger streams in convenient distribution; its abundant raw material, and its fuel and water-power inviting manufactures of all kinds. Through this information they brought capital, new life, enterprise, which begat new life and enterprise, so that capital was let loose by the sale of unused lands from each farm.

Thus manufactures and other industries were established, and live relations with the world.

In five years the county had trebled its population and wealth, and the county seat had become an active, enterprising city, extending its stimulating and refining influence over the county, where the closer population had made good schools possible and the pleasures and refinements of a larger social life.

“The farmer’s club” contained by this time nine hundred active members, representing all interests. It had its sections; “The House-wife’s Section”, for example, to discuss, with illustrations, the fine art housewifery in its relation to domestic happiness and civilization generally.

To this section was also relegated the every where neglected, if not wholly undeveloped, art of child training, or character building.

The interest which the active interchange of thought on this plane of domestic economy occasioned, had led to the employment in the county of a woman, trained by the new chair in one of the universities, whose recent, unclerical management had at length comprehended that every day life, its unmet necessities, its undeveloped possibilities, furnished a field for infinitely higher and more fruitful arts than the art of reading Greek and Latin, conceding to this last all that is claimed for it. The realm with which the first revelation of the Divine will concerned itself, as expressed in the commandment, “Have Dominion”, and whose relation to

the supreme good of the race was fully recognized throughout scripture, and by the habit of Christ to feed, heal, comfort, on the earthly plane, before He tried to induce recognition of the Beatitudes offered by the higher plane, had waited, under the sacerdotal scheme of education, through stubbornly blind centuries for its proper rank among moral categories.

In her lectures and papers, and in her systematic conversations and illustrative work at the homes, this woman had pointed out the way to a practical application of the principles of physiology and the related sciences of botany, chemistry, cookery,—the home arts generally,—as well as of the principles of psychology, to the peaceful enjoyment of bodily, intellectual and spiritual health and efficiency.

This woman, a widow, thus undertook to pioneer a new field for the employment of the newly developed art of living at home. She thus, meanwhile, materially aided in rendering club life in the country as fertile of good as it is becoming in the cities, to which it had been considered alone applicable.

In a French work on "The Art of Extempore Speaking", there is a remarkably lucid treatment of the power of disciplined mind to penetrate and analyze subjects which appear quite unyielding. In a large number of desperate cases it only requires a longing, hopeful, persevering search. Christ implies much of this. "Look unto me and solve the mystery of salvation." "Ye will not come,—turn,—unto me that ye might have life." The club life,

as conducted on its highest planes, awakens these most urgent incitements to master the great truths of life, from the study of which the doctors, quoting the Semitic rabbis as justification, have heretofore authoritatively excluded woman.

Thus had been created a universal interest as to the best methods of realizing the Christly promises of life. This again led to an inquiry into the reasons for the historical unfruitfulness and uncertainty of any and all methods in general use for developing social perfection and individual character.

This question came before the whole assembly at a "Basket Meeting" of the club, at a place called "The Neighborhood." And this?

It happened that the corners of four farms met in a wooded reserve. The four owners had, under the new impulse, acquired the wit to forecast the economic and social advantages of neighborhood,—reciprocal interest, co-operation. They thinned the forest, leaving the stately oaks and hickories and the beautiful young walnuts, and built new homes of varied architecture, each on his own neighboring corner. Transplanted cedars and willow-oaks, screened the picturesquely arranged out-buildings. At a little distance it had been found possible, at common expense, to dam a valley, forming a lake of twenty acres, for propagating fish and for the practice of boating and swimming. The force of the escaping water was easily applied to the generation of electric power for lighting, and to thresh, cut up fodder, grind provender, saw wood,

churn, pump water into tanks to supply water in bath rooms, kitchens, fountains and barn lots, and for irrigating lawns and gardens. At "The Neighborhood", then, on the banks of this lake, the meetings of the club were often held. At these they had already discussed in detail, "the advantages and conditions necessary to varied farming; the advantages of varied industries in relation to successful farming, and other economic questions."

The section of "Household Economics" had cleared its way toward the consideration of the "Science and Art of Character Building". Reaching the subject of "Moral, or Religious Training", the supposed conservatism of the older members, who were specially considered in all social events, and the sensitiveness of the sects represented among us, caused hesitation. Accordingly, when the interest could no longer be restrained, it was agreed that the eldest man of the club should open a discussion on the question: "What are the present relations of denominational organizations to the real interests of true religion, and especially to character building? Do they profess to present and do they present to us any adequate means of meeting this, the most manifestly urgent demand of the times?"

The appointee first to speak is seventy-five years old, was for many years an active Sunday-school worker, and for sixty years a member of an orthodox

church. The talks are to be reported verbatim and are preserved in this book.

There are also culled from the files of the club several poems which have been read before it during the last two or three years, apparently tentative in their purpose and charging the imagination with the responsibility for conjectures along our lines of interest, which might lead to criticism if at once coldly uttered as fixed conclusions. Though put last they may be read first, by those who incline to read verse. The arguments are, however, in the main, to consist of the life long personal and social experiences and observations of the most intelligently practical members of the club. The purpose of the club is less to lead the world to adopt its proximate conclusions than to open the way to true and effective methods of securing the ultimate end in view.

CHAPTER II.

BY THE PRESIDENT.

The Situation : Economic, Social, Political, and Ecclesiastical, in America, outlined by the President.

Added to all considerations of general thrift, or of social and philanthropic concern to men, the condition of freedom in America forces upon us questions which are absolutely vital.

All the fathers of the Republic realized the transcendent value of freedom. They were not all musicians nor philosophers, to appreciate the exacting prerequisites to harmony in art, and the still more exacting prerequisites to harmony in our social and political relations. What they did understand of them they believed that men would meet to the utmost and would instruct their children in them.

We have had a century of experiences not all like those of the first years. We have had a war, most bloody and relentless, within the Republic. Even in a land so free as ours the seeds of anarchy have sprouted. A million copies of a single English work of the most socialistic character have been sold in America.

Money is as yet a parvenue power among us. It remains to be seen how far the great blessings which America has derived from her vast accumulations may affect the treatment of its dangerous features. Fortunately, or unfortunately, in view of this doubt,

some of our most alert citizens are among our moneyed men. Some of these moneyed heroes, incited and directed by great patriotic thinkers, have caught on to the new problems and the method of their solution. They are establishing and liberally endowing schools, planned to build, not masters of arts nor of engineering alone, but men, able, in their turn, to organize forces protective of our national life, and constructive of an active, purposeful social system.

Besides this, we yet see no reason why we should not be proud to compare our thousands of miles of railroads, for example, with the hundreds in other lands, and our cities of fifty years' growth with theirs of a millennium's growth. We feel our American hearts beat strongly and confidently when we see the boys who attended school with us at the road angle sixty, thirty years ago, already giving the American architect a carte blanche for the erection, in America, of the most elegant and luxurious homes on earth, the cost of which is often supplied from new contributions to the world by the inventive skill or creative power of their owners.

But these luxuries and this whiz of railway trains and rush of steamers, even though they bear to the earless Mohammedans that gospel which has failed to charm the ear or touch the heart of the great masses in America, do not make it easier for the individual who lives on a crust to bear the burdens imposed on his strictly hand to mouth method of liv-

ing, from the exactions of thoughtless monopolies, or the cunning and often far-reaching policies of millionaire bulls, bears, and legislators. They do not palliate, in the interests of humanity, the alienation of the masses of our people from those influences of religion which are assumed to be essential conditions of safety to society, and of available good to the individual, and from which wealth, even churchly wealth, excludes rather than invites these masses. They do not secure to these toiling, unconsidered masses that knowledge and discipline which enable them to distinguish between liberty and license, nor the conditions precedent to the success of free institutions. They do not guarantee society from the influence of those sophistries glossed with truth, which create widespread alienation, even brutal enmity, between the apparently rich and the poor in our compact communities, nor lead the privileged classes to consider generally and studiously, possible ameliorations for these conditions. They do not lessen the significance of complaints in every religious paper and in all the printed appeals of evangelists, like Mr. Moody, of the alarming increase of "infidelity" among intelligent people, an increase far surpassing the estimates of sectarian authorities, and suggesting French attitudes toward religion in America.

It would be eminently pleasing to approach the topic of the hour, "the relation of the present denominational organizations to character building", with no other purpose but to embellish it with

encomiums. The history of the Christian church has been of the history of inspired humanity, and it has brilliant chapters. It has also been of the history of a grotesque inhumanity, and it has furnished still unused material for tragic literature, the most thrilling of all, since its agents have borne great names, and its victims were often heroes of high thought and purpose; nations, generations; more tragic still, ideals, prophecies of good, cherished hopes. And does not its present, too, manifestly represent the tendency of large organizations to take on the fashions of the ages they traverse and to protrude these shapes of thought into periods to which they are incongruous, alienating, even absurd?

How to rule the masses and to live by them was the problem of the hiero-monarchical periods. For this, "authority" was the only indispensable requisite. As in the sensuous stages of Jewish life, the pillar of fire and the cloud, the brazen serpent, the expression of worshipful sentiment by sacrifices, served a temporary purpose, so, perhaps, in later periods of transition from pagan forms and ideas, these forms of authoritative assumption may have had their use. Conversion then meant the adoption of a new creed. This adhesion secured, obedience to the official representatives of that creed followed. Beyond this the church pressed its exactions only along certain lines of prescribed conduct. These were rather as signs of the activity of their faith in, and of their obedience to, the church than

as evidences of their morality ; since character alone sustained no relation to salvation. The church's obligation to the individual consisted in securing him a passport to, not necessarily fitness for, a distant heaven. This was its lure to membership. Nor were these masses looked to to furnish the material for building the state. Without votes they had little political influence, except as mere muscle in the ranks of leaders, where it made no difference what their own opinions might be.

Diametrically unlike the Old and the New Testament schemes, social claims were little thought of. Individuals and their temporal or social interests were unregarded. Character was a side issue or was left unconsidered, by the church. Any suggestions of reason or conscience regarding it were met by Art. XI: "We are accounted righteous before God, only for the merits of our Lord and Savior, . . . we are justified by faith only". A life absolutely fruitless was thus counted for as much as the full and true life painted by Christ, and by the Old Testament scheme for fostering patriotism, family affection, reverence and love for God, for truth, and for all good.

What is of interest to us and to the world in this matter, and gives us the right to inquire into it, is the fact that the present church "authority" has not only taken the liberty to defend and continue all this, but has not hesitated to monopolize the whole field of moral effort. It has enabled itself to do this in less enlightened and more credulous ages, by its "authori-

tative" princely offers of a heaven and hell, both so distant as to dispose of all questions concerning its guaranty. Under various forms of tenure it still assumes to hold the keys of heaven. As, for example, it teaches that "works not of faith in Jesus Christ, are not pleasing to God", and faith in Jesus Christ, is secured by conversion under the auspices of the church and only evidenced by union with it. Was he or not, a "professor"? This settles his case at death, to-day. And so, credulous people, to whom it is so easy not to think, have been made to chant that, though men were created in the image of God, and though the existence of society has depended upon the possession by men of such moral attributes as may be nursed by her skillful care, and watered by the ever abounding grace of God into vigorous life, there is really no inherent equity in judge nor righteousness in jury; no patriotism in armies, nor valor of it; no virtue in woman no fidelity in man, nor sense of the value and excellence of these.

The youth who "has not made a profession", but who jumps from his cab to the cow-catcher to save a child he has never heard of, and to fill with heaven the heart of a mother he has never seen, is a fiend that "hath no power to do a good deed", and no aspiration; a soul, wherein God has sown only "the corruption of a sinful nature".

And yet these people have believed that the same God who forgets to send His grace, like sun and rain, to constantly develop into perfection the

image of Himself which He planted at the first in man, and which, despite neglect and the rebuffs it suffers at the hands of dogmatism, often gives such evidence of vitality, will, at the dictate of a creed, instantaneously change a real fiend, become such by fiendish methods of life, into a spotless saint. While, to transform a raw, properly endowed man into a musician, or an artist, requires years of training and work, the artificial sacerdotal system, asks us to honor its pretensions, that a fiend of the morning may become the recognizable saint of the evening. It demands that society, the state, shall accept this instantaneous, this often unrecognizable differentiation, to which its work, so far as there has been work, was but incidental and not causative, as an equivalent for its exactions upon both. While other professions expect nothing except for a claim which is founded on an appreciable contribution to some use and service, the servants of the Church presume to found their claims to special reverence on the sacredness of their office, the intrinsic dignity of the cause they assume to represent.

As to the stranded sectaries, the hardshells and their kind, their only objective purpose is their personal salvation, a matter of as little concern to society as social interests are to these selfish eremites. Is their pride in the garbs and customs of two hundred years ago more Christ-like than pride in those of to-day?

For the rest, it is certainly fair to quote directly their own literature to show the present condition

and capability of the still living organizations to carry on what society now reasonably regards as essential to its life and to the maintenance of God's kingdom upon earth ; the building of human character.

Recent reports of General Assemblies show that "in 1895 three thousand American Congregational and Presbyterian churches received no additions to their membership"; it being true, also, that they have come to expect the bulk of these additions through their Sabbath schools. Since this, the report of Gen. Howard, as chairman of the American Missionary Society, declares that "while contributions to the relief of sufferers by storm and flood were never so abundant, the contributions to this department of church work have greatly diminished".

I have before me the annual sermon, preached by Dr. Sheldon Jackson, before the recent General Assembly of the Presbyterian Church. It celebrates the two hundred and fiftieth anniversary from the adoption of the Westminster Catechism as their standard of faith. Accordingly, and perhaps significantly, omitting mention of the New Testament as one of the sources of their doctrines, the Doctor takes great satisfaction in founding the church on Zwingli (1484 to 1531), on Calvin, Knox, Wyckliffe, Jonathan Edwards, and St. Patrick. He then glories in the fact that a list of "presidents, vice-presidents and judges have belonged to our organi-

zation, thus emphasizing the tendency of our doctrines to make brainy men”.

But he forgets to note that the figure which the wealth of such organizations enables them to cut in music, art, and other social devices, may account for a large part of their numerical reckoning, and for its respectability. This jeremiad follows in the sermon :

“Thus the boards, the machinery through which the church works, are in splendid order—fully equipped and competent to conquer this land and the world for Christ, but they are not doing it. Not only is the church not advancing all along the line, but it is not even holding its own. In places it is retreating. Needed re-enforcements are not furnished. Men and women set apart by the Holy Ghost can not be sent forward for want of funds. Missionaries have been compelled to fall back for want of supplies. Churches have been closed. Young converts have been remanded back to heathanism. Native catechists have been turned adrift. Children of the church in newer settlements, denied gospel privileges, are making shipwreck of their souls. New and growing centers of influence, left without the molding and restraining influences of the gospel and a ‘remembered sabbath’, are laying the foundations of socialism and anarchy. . . . The church, through her boards, is in debt, and the cry of ‘deferred payments’ and ‘reduced salaries’ is heard. The cries of your chil-

dren going down to destruction are heard all over the land''

And yet the learned pastor of the fashionable New York Avenue church, in Washington, steps forward, as the newly elected moderator of the Assembly, to announce, "I can quite understand that you welcome [in my election] an opportunity to recognize and to emphasize, in these times and under these peculiar circumstances, to the capital and to the nation, the dependence of the government on this church which we represent and which we love. We make the large aim, propagation of the gospel''.

Somewhere among the mountains I have seen a pellucid lake into which pours a respectable stream, some thirty feet sheer. As the fall strikes the surface it and the surface are broken into fine spray, and with such violence that, supposing the beautiful white fragments conscious, they can not be made to understand that this agitation leaves nine hundred and ninety-nine one-thousandths of this pool as quiet as a painted ocean. A few square feet only of the surface is affected, and of the depths below almost literally none. From the bottom, sixty feet below, to within five feet of the top of the water fishes can be seen swimming, so still is it. On both the material and the intellectual planes we are laddering our ideas of force to giddy heights. Hence, we are, perhaps, justifying ourselves in expecting much from those spiritual forces which Christ declared to be eternally and supremely effi-

cient, even to the removing of mountains. We are also led to depreciate the indispensableness of medieval devices for this age.

Meanwhile, Zwingli's answer to the charge of being a follower of Luther, is a stoning rebuke to Dr. Jackson's claims: "I am not a follower of Luther. Why should I follow Luther? I know the Greek New Testament as well as he knows it". At his death, in 1531, he left nothing to show that, in 1648, he would subscribe, for all time, to the Westminster Catechism. From his higher outlook, the New Testament, he would have guessed out the conditions that must result from such a course in a more enlightened age. He could then, perhaps, have written the above melancholy facts, and, it may be, the article which recently appeared in one of the leading magazines, referring to "Over one hundred objectionable church entertainments to raise money, during the year 1896, including ankle shows".

The above illustration from the mountain scene could not, it appears to me, picture the pitiful effects of occasional religious efforts now sometimes made by strong men, but for the proverbially shallow convictions which characterize the common churchly mind, resulting from the centuries-long habit of relegating all moral concerns to the region of "faith", the present popular conception of which is so aptly hit by a noted humorist, "belief in what you know is not true". To an age of enlightenment through reason, an age of quick and earnest appre-

ciation of the essential relation of cause and effect, a system which in any measure loosens this relation can not sustain an efficient affiliation.

The intelligent mind of to-day is not deprecating the influence of these schemes as evidenced in the occasional prosecution of a brother who flinches in accepting them, so much as for the fixed conditions of superficial and infertile thought on subjects of the deepest importance to society, which these schemes have established throughout the civilized world. This incapacity of the religious class to be moved by moral, humane considerations sufficiently to unite in laying aside unimportant, traditional differences, for the accomplishment of good, is a paralysis on their denominational work, not only, but on other more important interests. Arnold White tells us that on this account, in England, a new Savonarola only can arouse the popular consciousness. It goes so far as to deprive our public systems of education of all privilege of direct effort to build moral character, on account of the *noli me tangere* condition of mind it has established among the sects.

If we are to be told that the maintenance of these rival divisions is necessary to the maintenance of religion, then either religion itself or its agency will continue by so far to be regarded as a failure. If the present "defenders of the faith" can not make religion appear to be as important to the human race as science is, about whose support there is no question, a reasonable people will continue to play

the role of "infidelity", in a ratio still greater than now. But let us look at another presentation of the long waited for "fruits of the spirit", as ripened under this sacerdotal scheme. The picture is drawn in one of the weekly printed sermons of a noted preacher.

"I pass to speak of ecclesiastical lies which are told for the advancement or retarding of a church or sect. It is hardly worth your while to ask an extreme Calvinist what an Armenian believes. He will tell you that an Armenian believes that a man can save himself. To ask an extreme Armenian what a Calvinist believes, he will tell you that a Calvinist believes that God made some men just to damn them. To ask a Pedó-Baptist, a Baptist, a Presbyterian, like questions, as like falsehoods will follow.

"Then how often it is that there are misrepresentations on the part of individual churches in regard to other churches, especially if a church comes to great prosperity. And, if a church is in poverty, so that the pastor goes with his elbows out, Christian people in churches say, 'What a pity! What a pity!' But let prosperity come to a church, let the music be triumphant, and the assemblages large, then there will be even ministers of the gospel full of misrepresentation and falsification, giving the impression to the outside world that they do not like the corn because it is not ground in their mill".

But for commitments like these, I should have

continued to hesitate to insert this paragraph, which I had prepared, that while there are legions of good and true people belonging to the churches, what committee seeking a responsible person for a responsible place, would attach the least importance to the fact that he had a certificate of church membership, or had not? Or what father would feel any confidence that his son, placed in the most intimate relations to church influences as such, would become a true Christian or a reliable character?

And this sign of the unfruitfulness of the sacerdotal scheme has protruded itself into a generation which has established on the native yearning of the race for individual freedom from the fetters of "divine right" rule, a secular government, which, in a hundred years, has reached the van of human governments. The one high purpose, to be free, so manipulated as to unite, even crudely, the interests of an alert age, has accomplished so much. What will not the united interests of such an age achieve when a higher purpose, which includes this and all other worthy purposes, that of building character for individual, social, patriotic, and all higher good, shall be so manipulated as to engage the interest of that age to its full effectiveness? We submit that the failure of the rival sacerdotally multiplied bodies to effect this united interest, furnishes no reason to believe that it can not be done—counting God's ever manifest, active, and earnest interest in the subject.

Thanking the learned doctors for furnishing me ready printed much in the way of specification and argument, through their own experiences and observations, which are also mine, on the question before us: "What are the present denominational organizations doing in the way of meeting the demands of the age toward building characters", I give place to our veteran friend, who needs no introduction here.

CHAPTER III.

THE VETERAN'S PAPER.

Sectarian religion.—Its fruits in the family and neighborhood.—
Results from its multiplied church organizations in rural districts, villages, and small cities.—Consequent apathy and infidelity, despair, suicide, self-abandon.

My personal observation and experience are to be my argument. They shall be given for the service of society, without any exaggeration and with malice toward neither persons nor institutions.

An orphan at six years of age, at fourteen the writer left an enterprising uncle's house, in the State of New York, where his very cleverness at errands and simple items of business promised to continually preclude his attendance on even a common village school. In addition to the opportunity of free air, and the never sufficiently appreciated blessing of systematic employment among interests widely diversified, and with such a variety of animals as gave constant occasion to test his strength and ingenuity, the one valued privilege of his childhood was the unstinted opportunity to commit an unlimited number of scripture verses—the gospels and other religious texts—and to read repeatedly the biographical stories of the Bible. The faculty of memory was thus exercised, the imagination awakened, and a modicum of intellectual and

moral furniture secured, without which I have ever since judged that a young man must enter life but half equipped. The opportunity for this furnishment in kind is not likely to recur in after life.

While my uncle never happened to interest himself in the scripture lessons, an older sister living in the same family being my guardian angel in this regard, he and the other deacons and the elders of the church took a special pride in having every member of the family recite glibly the Westminster Catechism. They were also especially proud to report that none of the forms of social amusement were permitted to enter their homes, though the corrupting influence of the outdoor and indoor help escaped notice. They seemed to attach special significance to the importance which this interest in the "Standards and Prescribed Practices of the Church" gave them. As we children grew a little older, and but a little, we seemed to read between the lines that, great and important as Christ's part in the plan of salvation might be, He never could have succeeded in saving even His elect, had not the Westminster Catechism and the Thirty-nine Articles come to His relief. We were not then able to see what Phillips Brooks has since declared, that this supreme dogmatical sentimentality, instead of emphasizing profound fidelity to true religion, might be taken as the clearest evidence of rank infidelity as to the benevolent intentions of God in the creation of moral beings, and as to the relation of scripture and of Christ to the real work of salva-

tion. Their confidence in the arbitrary "system of faith" was such that, having armed their children with the "training" which the memorizing of its literature gave, they trusted the rest to the spirit of God, when the sovereign will of God should deign to send it. Should it not be sent, the question of character was irrelevant, or rather, presumptuous, as a basis of religious consideration. Twice only in the seven years of my stay with him, did my uncle ever broach the subject of personal religion, personal habits, or personal character to me. Once it was in answer to a request that I might go to a Protestant Methodist church at the village a mile away, to hear a woman preach. "Your father was a Presbyterian, and while I am responsible for your religious training you must attend that church". He also made very clear to me the distinctive character of the two faiths.

Against his refusal, however, I heard the woman. . . . There was a wheat field, of many stumps, at a distance from the house. Some of these stumps I made it convenient to see walking, as my license for hastening to drive cattle off the wheat. As I did not hasten back, the carriage was seen to start to "our church", three miles beyond our village, without me. The ruse left me half way to the village, and I was in time to get my first picture of a religion relieved by a highlight and permeated by human sympathy. After this I more than once rused my way to a Methodist evening prayer-meeting, solely to enjoy the resonant richness of a voice

full of motherly sympathy. I remember that for a long time I failed to regard this as a religious exercise, since it never included the petition invariably characterizing the morning prayer at home and at church, for "the return of God's people,—the Jews, —to Jerusalem", nor the grateful acknowledgment that "through Thy sovereign grace some of us have been plucked as brands from deserved burnings".

But I still feel something of the joy of human sympathy then first suggested to me in connection with church influences. I also remember to have counted as of little value the shouting and noise which I heard in these meetings, since to me it had no apparent cause. I even then associated that with the effort at home to start the cistern pump, whose worn valve had let out the water since it was last used, and which must be worked many times before the air which had crept into the vacuum could be sufficiently exhausted to allow the water to rise.

The village was rather a rough one, with much drinking and notable fighting. It was before the Washingtonian temperance movement had made much way, and I daily saw evidence that it had not yet reached this church membership.

All these things gave a mischievous boy much food for a great variety of thoughts. My uncle had, in the conversation above referred to, solemnly assured me that these Methodists denied the cardinal doctrines of the gospels. "They neither believe in election nor saint's perseverance, without which I should have little to comfort me on earth". These

words created a hell of tumult and doubt within me. Would God take the trouble to look up and elect a waif like me, or could such a hummingbird of versatility ever get religion enough to persevere in anything?

One day when deacon number two and my uncle were catechizing the family in turn, under a recent resolution of the church, I saw from the window Harley Stone lying on the ground with one foot in the stirrup and under a notably vicious horse. I told the deacons. Neither of them stirred to help the fallen man. But I heard, as I crossed the room to the door, the words, "Here is an instance in point of how dangerous it is to reject religion and live in sin". I heard no more, but extracted Harley from the horse now frantic. Two hours afterwards Harley awoke from his debauch. "Who put me here?" said he, "I did". "Who put my horse in the stable?" "I did". "Ben, I love you, I have always loved you. I sometimes see you in the village with —— and ——", naming the two sons of deacon number three of "our" church. "H. drinks badly. Promise me, Ben, that you will never go with him. I can not bear to see you get to be a drunkard. I shall never stop being one".

This unexpected and unaccustomed sympathy broke my heart. To his further persuasion I tearfully and solemnly promised that I would never touch intoxicating liquors. He gave my hands a firmer grasp with both his, and with tears gushing from his eyes, murmured "thank God for that". A

soul had been redeemed out from one evil, at least, by a sympathy and affection which I have ever since regarded as among the purest gems I know, though gems in a slime which must and which did eventually destroy them. Subsequent experiences suggest what might have been done to save this man by men in the advantageous position of the deacons, had they been less accustomed to wait for sovereign grace to work for them, or had their own sense of responsibility been less stupefied by this custom.

I did not return to the class, and for a year the word religion provoked from me only profanity. My sister had married, and I saw little of her. Those religious instincts were still alive and active, however, which constitute the image and likeness of God in men, without which men were but brutes, and the God who made them social, responsible beings without them were a monster for which no secular language has a name. These instincts struggled against the horrid images which these environments pictured to my active but tender imagination, and which haunted me from the pages of Jonathan Edwards, a book I continued to read, as I would read any other tragic literature. I was not permitted to read Shakespeare.

It is proper here to express my gratitude that while religious questions were never discussed in the presence of the deacons, some of the "help" were active minded persons. Indeed, one of them became a leading politician of the West, and another a multi-millionaire in the lumber business. These

discussed religious questions freely. When Dr. Beman of Albany was in straits for teaching that the blood of Christ was not shed to make God willing to forgive, but rather to make it consistent with the demands of a violated law, these not only sided with the Doctor but went much further in the discussion of the whole scheme. I thus saw straws indicating either that there was a better truth, or that the whole fabric was false and that I had nothing to fear from its terrors.

It is impossible to tell what would have resulted from this strife had not the Washingtonian temperance movement created a temporary but absorbing diversion. Gerrit Smith, a gentleman reputed to have the then exceptional income of fifty thousand dollars a year, and who possessed a fine figure and address, clad, as he was, in a blue dress coat, with brass buttons, in a buff vest, a wide turn-down collar, and all else in keeping, was really the ideal, if not the idol of all who knew him. It was said that no poor man within the large neighborhood circle of his acquaintance ever lacked a turkey for his thanksgiving dinner, and that no widow left in his county to support a family by her own work, began the new year without a money donation of at least fifty dollars.

As he was accustomed to address his neighbors at any country school-house, village or city, on temperance and other subjects of human interest, I had not a few opportunities to hear him. He was all the more my hero in my then state of mind, that he

excited the inimical but always covert opposition of the political and church leaders, by his larger and freer mold of thought, and by his bolder advocacy of human interests as above institutions and "traditions of men". These leaders, not perceiving the true forces which gave their institutions their reason to live, feared for the existence of these fabrics under his habit of setting their purpose above their mere forms.

He married a Virginia lady, as we were told, and had freed her slaves. He anticipated Horace Greeley and Wm. H. Seward in basing his opposition to slavery less on sympathy for the slaves than on the manifest effect of slavery and its incidents in dwarfing or corrupting the reasoning powers of men, their consciences, and their lives, and thus in turning out of the upward-leading paths of life all concerned with it.

In advocating universal education, and trying to incite a personal interest in it among his neighbors, he dwelt on the wisdom of Heaven in so adjusting the economies of life as to make our very effort to secure coveted material good conducive to mental and moral development. The higher successes in life were also made to depend on the exercise and development of our highest faculties. Hence neither a slave nor the man who lives, without personal effort, on the earnings of a slave, can ever attain to inventive power, or can possess the incentives conducive to the development of high practical activities or qualities. Freedom to clutch, and the neces-

sity to exert our powers to clutch personal interests can alone promote educated communities. The effort to secure personal culture in the absence of general culture is also bound to fail, for several radical reasons. It is a good natured arrangement of providence and a necessary one, exemplifying a principle in God's kindly dealings with men, that the country choir, which can not be a city choir, can be happy and even proud, in its superiority to a neighboring choir, though its own voices are really as stridulous and uncouth as those of a choir of crickets and bull-frogs. They are satisfied, because the neighborhood are satisfied, and there naturally ends their effort toward culture.

The means of culture also which any one family can secure are always trifling compared with what a culture-seeking community can secure. The exploitation of personal knowledge, its intermingling, and application to reciprocal purposes, are essential to its effect in securing personal perfections. Hence the interest each has in the culture of others. It was, indeed, intended, foreordained, if you please, that men should be social, interdependent beings, and only perfect and happy in proportion to the activity and dominance of this social interest.

To this gentleman life and all which pertained to it had a present, earthly purpose and value as well as, and even more emphatic in its relations to our families and neighbors, than its distant purpose. Through these purposes lay the only road to manly development for this life or the next.

I was long enough under the influence of these thoughts before, at fourteen, I left my uncle to struggle alone for an education, to become convinced that religion had a higher substance and use than I had been led to attach to it. Instead of appearing to me now like a charm or incantation, discovered by Calvin, Luther, Wesley, or Edwards, and into which men were only to be initiated by a bewilderingly uncertain and supernatural process, called conversion, even more bewilderingly uncertain in its effect on the life, as it had pictured itself to me through the teaching I had received, I dimly perceived that it was the atmosphere into which as moral and social beings we were born, just as we were born to the nourishing mother-milk, the life-sustaining air, the refreshing and cleansing water, the beauties of the landscape, to all the large material interests through which we grow in bodily and intellectual stature and strength. These views seemed on the other side of a great chasm to me from the mere emotional and indefinite implications of the pulpit.

The logical deduction which Hosea Ballou had drawn from orthodoxy, that if the certain few could risk their salvation on the notion that the law of cause and effect is to be abrogated in their case by the higher and arbitrary will of God, then the rest of mankind might trust their salvation to the same notion a little enlarged, I had adopted for want of better leading. Many of the Universalists were led to accept this broader, higher view of God's love

from the warm and generous impulses of their own natures. Ostracised as "infidels" on account of their rejection of the denominational tenets of the day, their sympathies were all the more warm and demonstrative toward each other. Thus the atmosphere of their homes was so genial, frank, and unstilted as to render them exceedingly attractive by comparison with the more sanctimonious and censorious air of the homes I had known. These views had rendered nugatory to me the mere pathos relied on by the pulpit. Its trembling elocution had no effect on me. Under the influence of the newer thought, only the germs of which had entered my mind, as I now see, I began to observe the impossibility of separating this law of cause and effect from moral being any more than from material being. Effects can only be avoided when causes cease, and I early conceived the office of religion to be to help us to obviate the causes of evil. I vaguely regarded God's grace as I regarded the sunshine and rain, in its relation to nature as a part of every man's capacity at any point in his career to "turn and live".

I have in the West, and even in Atlanta, met with the pamphlets which contained the subsequent manly assertions by Mr. S. that religions must be judged by their fruits, their efficiency in making men good, true to the great purposes of individual and social life, and not by their beautiful conformity to syllogistic deductions from traditional "Thus saith the Lords". He saw in the very incipiency

of the progress which has since filled the Christian world with "infidels", that the scientific beauty of the syllogism might blind the eyes to the nature of the premise, its historic verity, or its historic relevancy to the subject in hand. These pamphlets, containing, as they did, the answers to men zealous for the prevailing forms of thought, were especially valued by those who had been neighbors of their author. I know of many cases in which men who had been alienated from the old forms of thought, were thus led to retain their connection with religious organizations, in the hope that the better views would at length commend themselves to the religiously inclined.

Referring again more immediately to my own experiences, my sister seeing her opportunity in the impressions these newer thoughts had made on me, persuaded me to join the church.

For the five sons of the three deacons, the constant and perplexing reminders of the eternal consequences of mistake in regard to the historic doctrines, or of failure to secure connection with the strangely unsympathetic and mechanical, and yet peremptory scheme of salvation, and the utter absence of humane effort to lead them into this relation resulted as might have been expected. For I know that neither deacon one nor three ever seemed to think it necessary to supplement the catechetical teaching with a show of personal interest in the salvation of the boys. These saw their salvation to depend, in some undefined degree, on a form of bap-

tism, for example. But this question was solely an historic one, and was involved in such obscurity that the jury has never been brought to agree on it.

The truth of other far more weighty doctrines was based solely on the authority of Paul. But his value as an authority was dependent on the decision of uninspired councils that Paul was a teacher inspired with an infallible knowledge of Christ's thoughts to their last shade of meaning. This was a disputed point, even in the councils. These and a thousand other questions involved in the almost exclusively historic scheme of salvation, perplexed and entangled the minds of these young men. Only one of them, inheriting as his chief characteristic the conservative tendencies of the circle in which he moved, continued his connection with the orthodox system. One, despairing of help from it out of conditions from which even his close relationship to the best churchly influences known to the times had not secured him, committed suicide in early manhood. Another gave himself up without much struggle, and died in delirium tremens, at thirty or so. Two of them, one a strong intellect and a leader, have figured notably, all their mature lives, in a society antagonistic to all forms of orthodoxy. All these are facts which can be authenticated, and they are not so rare as to startle intelligent people by their strangeness.

Other members of the families of this church died early of dissipation. Of those which I have met in the West and South, the chances are largely

in favor of their being reckoned among the "infidels" of this latter day.

These *facts*, when put on paper, are so startling, even to me, that I am constrained to protest again that they are not set forth with a disposition to criticise persons or bodies of people, but solely to induce thought along the most important lines of our individual, domestic, and social life.

That these men meant well I have no doubt. But they too sincerely believed their doctrines which led them into utterly fruitless lives.

It would have been far more pleasing to me to trace in this paper the evidences of the inherent qualities of our race for good, by showing the so largely successful efforts of portions of them to travel along the lines of use and beauty which now separate the hut, with its savage concomitants, from the comfortable homes, filled with the products of human art and invention; to show how it has been possible for them, in spite of professional disparagement, to avail themselves of the activities of the past in secular paths, without binding themselves to its clumsy wheels, and to educe from experience and scientific reasoning, and to use for practical purposes, the principles on which God has always worked and now works in the material universe; to show how in the department of thought which deals with men's relations to each other, men have been able to leave behind the charms and enchantments, and the other unreasoning characteristics of the old systems of law, and have evolved from year

to year juster and more effective systems of jurisprudence, founded on the nature of man and the better and better understood relations of men and especially of women to each other, to the social body and the body politic ; and thus to hint how, in spite of professional disparagements of human nature, there are deeper moral potentialities in the race, always counting God's manifest interest in it, than we have been taught or permitted to believe. I must leave this more pleasant task to others, and hasten to my recital.

Leaving out in advance, two years of church membership in the village of Vernon, near which I then lived with my sister on a farm, attending the Presbyterian church and communion regularly, without either of us becoming acquainted with a single member of that rather representative aristocratic church, or receiving one word of Christian sympathy or fraternal recognition, although we dressed reasonably well and drove a good team, albeit in a farm wagon, and were neither judges nor presidents. Under these circumstances I can not lay claim to a high degree of piety, my sister's influence alone sufficing to keep me from another revolt, and perhaps from entire perdition.

Of a susceptible nature, I had previously to this more than once given a dollar at a time out of scanty wages, to assist home missions to build churches on the "destitute Western Reserve," in Ohio, whither some of my friends had removed. After the two years referred to, I followed these

contributions to that state, where I found them building a Presbyterian church edifice at the "center" of a township of three hundred voters, where there was an energetic Congregational church, with a comfortable house, a M. E. church, with a good house, and a Free-will Baptist church, then building. Any two of these houses would have accommodated all the inhabitants of this township, and many more.

There being no Presbyterian church, the funds gathered in New York built one superior to the others. This divided and crippled the Congregational church; the two thereafter taking turns in periods of suspended animation, though the Presbyterians received from the H. M. fund each year as much money as all the township gave to mission work. I knew the township for thirty-five years, and out of the six hundred voters finally reached, sixty voters was more than the average attendance of voters on all the churches.

In a neighboring township, with four hundred voters in the forties, since reaching six hundred, there were five churches, in each of which the pastors received from one hundred to two hundred dollars. They were obliged to work at one thing or another to eke out a bookless and homeless existence. One kept a hired house full of boarders. None of the pastors were educated, and after other people had made considerable progress in scientific inquiry, some of these pastors still warned the youth of their congregations against "the unscrip-

tural assertions of geology and like sciences'', and against the use of human reason as irrelevant in matters of religion. A merchant, intelligent, eloquent, sceptical as to surrounding theological sentiments, caught the ears of the youth and set their hearts for a generation against all religion as represented in the churches, and in multitudes of cases against all thought of religion. This condition continued with little or no improvement even after a somewhat higher intelligence occupied the city pulpits.

Quite recently the writer lived for some years in a college town in another part of this same Reserve. In a township of six hundred resident voters and the usual number of sectarian organizations, sixty voters is, by actual count, the usual attendance of voters. The pastors are so poorly paid as to be cut off from the privileges of clever well-to-do citizens.

The minority of the residents who hold themselves together in these organizations seem honestly astonished that so many well meaning people keep themselves aloof from all so called religious organizations. Each is absolutely sure, however, of his own position. Each sees the relentless and deadening effect of division, and blames each the other organizations for their obstinacy in refusing to drop their little differences and come over to them.

The cases of persons whose zeal leads them to great self denial, even to the point of suffering and of denying their families needed privileges and even comforts, excite the pity of those outside. Asking,

however, well-to-do farmers why they and their families do not attend church, the answer is prompt and evidently well considered, "We can not afford it. The effort to support in this community four full-fledged churches and another fitful effort at one is preposterous. The wives of small farmers have a hard time of it at best. We must educate our children in these days, and have some papers and books for them, or see them boors in the midst of an active-minded, progressive age. Seeing the burdens of those who are struggling to keep up these different organizations, and their zeal, we at home sympathize with them—pity them. But we have friends in all the churches here and see no reason for helping one and not another. We can not help all, nor do we see why we should yield our judgment and join in with a practice which is contrary to our deliberate and well considered convictions. We much regret these conditions, as our experiences in life emphasize the necessity of neighborly organizations for moral, religious, and otherwise cultivating and elevating influences. For want of such organizations and social activities a retired physician charges that our women have noticeably deteriorated in intelligence and in culture during the later decades."

In cities the church societies may be large enough to reduce the evils arising from these division. In the country and smaller towns "it seems a pity", say these farmers, "that not religious but acknowledged non-essential differences. often as to misty

and attenuated and even traditional and forgotten distinctions, should absolutely block, or so greatly retard, moral and intellectual progress”.

That other than doctrinal differences play a leading part in maintaining these awkward divisions among God's professed servants abundant evidence is at hand. I adduce one item. While living in —, I yielded to an invitation of an Episcopal clerical friend to superintend his Sunday-school, and thus to kill two birds with the stone I must put into my sling, for a Methodist Sunday-school of which I was then superintendent, and where, as a member of the Presbyterian church,—not represented in that part of the city,—I was freely and without criticism illustrating Scripture truths from all the various fields of thought; including, on some important points, as concerning the origin and significance of sacrifices, the Swedenborgian writers. I continued in both these positions some three years, and until I went to the war.

Teaching freely what seemed to me the lessons of the text, I was never made aware of having scandalized the adherents of any of the living issues, among the sects of my acquaintance, except on one particular point. When a student, with an immersionist tutor in Greek, I accepted what seemed the weight of linguistic evidence in favor of his translation of the word *Baptizo*. When a change of locality afterward occasioned a change in church relations, I was immersed. On further study I taught my present views, distinctly stating, as I

now do, that I asked no one to adopt them as essential to fraternal relations or religious co-operation. But my neighbors were not yet Spurgeons, perhaps for want of a leader like Spurgeon.

The tenderly cherished idea with the immersionist seemed to be that he was following Christ in this act of immersion. But John's baptism was unto repentance. Was Christ baptized unto repentance? Repentance as to what? Christian baptism, as practiced by the apostles (they so far ignoring John's baptism as even to re-baptize those who had been the recipients of his baptism), was "for the remission of sins". Had Christ sins to be remitted?

Anticipating the question of the pharisees: "By what authority are you teaching in the temple", Christ went to John, a priest, and underwent the lavation prescribed for admission to the office of teacher; "For thus it behooveth us to fulfill the law". Is the Christian church to-day on the plane of the Jewish law? And do disciples of to-day follow Him in this purpose and act?

If Christian baptism, as distinguished from John's baptism, is sought, can any one claim to know so certainly that immersion was its form, as to be willing to cut the bride of Christ in two on this point?

Christ once or twice mentioned baptism: "Believeth and is baptized". But how baptized? John tells us that Christ's baptism is "with the Holy Ghost and with Fire"! So, while I am not disposed to dictate that my immersing brother shall

not read this passage, "Believeth and is baptized by immersion", will he claim the right to excommunicate me, if I read it, "Believeth and is baptized with the Holy Ghost and with Fire"?

I break off thus abruptly, being best pleased that the statement of a few facts, for all of which I vouch, shall indicate my views and constitute my argument for the day.

I am happily excused from suggesting a remedy for these conditions by the prevailing sentiment of the club that these will come better after the necessity for these remedies shall more fully appear in the light of facts to be yet presented.

THE BOY.

And were you ne'er a farmer's boy,
And did you never fish,
And feel like conquering Bounaparte
Anent your crispy dish?

How many times three cross-lot chums
Spurred each his cows afield,
And met at rock-walled fishing pools
While matin thunders pealed.

For when the rain is pouring down
And lashing bubbles up,
The shyest trout may snatch a worm
From near the water's top.

An hour, so short to hearts in tune,
Oft brought us sixty fishes.
To meet bright, welcoming eyes at home
We part with winks and wishes.

Ye saints who love a God that 's far,
 And mock a man that 's near,
 Why clepe a boy a reprobate
 And vex with pagan fear?

Before your systems logical
 Have caught him in their clutch,
 His inspiration's fairly fair,
 "God's kingdom is of such".

We used to wish to be as good
 As Samuel or David ;
 Be men like Jay or Washington
 And in the end be savéd.

But Dominie and Deacon come
 With schoolmen's catechisms
 To chain our souls to silly crimes
 And doubts with sillygisms.

And when with awe we've taken in
 Their wondrous wise conclusions,
 Christ's simple, "He who will may drink",
 Seems whelmed in weired confusions.

Let the old dead inter their dead
 Where old astrology sleeps.
 Just take a boy for what he is
 And "TRAIN HIM UP" for keeps.

I was a boy myself, have known
 Ten thousand glorious boys,
 I love a brave, aspiring lad,
 And share his hopes and joys.

I wish he knew what life is worth
 As well as I know now,
 And how it pays to cultivate
 The brain beneath his brow.

I wish he knew what faith is worth,
And temperance, pureness, truth ;
And how the whole of life will fare
By what he gains in youth.

I wish he knew, as I know now,
Without the pain to learn it,
That sin is hell eternally,
And lures the soul to burn it.

I wish he knew, as I know now,
How love has always striven
To tear men's cobwebs from God's law,
And draw each soul toward heaven..

CHAPTER IV.

PAPER OF THE MAN WITH ONE TALENT.

After returning to God, in a clean napkin and a costly metallic case, a promising son, ruined by the credulous trust of the father in intimate churchly associations, sovereign grace, and periodical revivals.

“At thirty man suspects himself a fool; knows it at forty”.—*Young*.

My friendly neighbors, I have given the above title to this paper because, some years ago, God delivered to me a priceless treasure, as I at first thought. I was afterwards told, instead, that the child, like all children born into the world, was an object offensive in the sight of God from its birth, and “utterly incapable of attaining any genuine perfections”. Besides feeling that I had no time to study into the subject myself, I had been accustomed to hear our most learned orators pride themselves on being the representatives of a people whose special glory was conservatism, a disposition to hold loyally to the old systems of religious thought and practice. Forgetting for the time that this was also the cherished glory of Italy, Spain, Mexico and India, I fell into line and relegated all religious considerations to a single Sunday hour with its three hymns, two prayers and a composition. The resulting conditions of society easily

glossed the stinted care I bestowed on the child, and the circumstance of my early yielding him back to his Maker in a clean napkin and a costly metallic case.

God gave the child to me with the injunction to "Bring him up in the nurture and admonition of the Lord", and with many golden promises, as it seemed to me. I especially remarked this one: "Train up a child in the way he should go, and when he is old he will not depart from it". The heart of his mother and my heart were glad, and we went about our labors with joyfulness and with grateful, hopeful feeling. I am an artist, and one day my eye fell upon this beautiful picture in words, and I recognized, as I then thought, the true heart of an artist in them: "Suffer little children to come unto me, for of such is the kingdom of heaven". I had myself thought to paint something which should suggest to the minds of men a true idea of heavenly purity. And I now cut those words from the book and pasted them on the wall before me. And as I worked their significance and beauty grew upon me. I then put these other words of the same artist beside them, for I had come better to appreciate him as a divine artist, since in all my life I had seen no pictures so full of meaning and interest: "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven".

And I studied the child, and the pictures grew. For I found, as it seemed to me, that a child is not

only beautiful, innocent, and pure, but that a more striking characteristic of him is that he has a natural desire to trust in his father and mother and to grow and become large and strong and capable of doing things which large and strong people do. In a thousand ways he showed this. This fact filled the pictures with infinite wealth of meaning to me, greater than I had ever seen. I said, what is more beautiful than the thought that fitness for heaven should consist largely in aspiration and in desire to grow into something more large and worthy, and man-like and god-like, than in the hourly, simple effort to do things worthy and manly and like a hero, or highly endowed soul; with no thought of reward, except the sheer pleasure of doing them, and the thought that it was noble and good to do them?

And afterwards my work grew upon me and I became absorbed in designing for Christian homes and for Christian churches. And for this my work, the pictures had filled my mind with richer and more graceful and sublime and confident thought. But as I worked, I came into contact with children who were perverse, disobedient, self indulgent and cruel. I observed, also, that half grown children of church members, and even of God's "called" servants were any thing but pure and truthful in their talk and behavior. And I was overwhelmed with wonder at this. And then I heard one of these "called" servants of more than the average intelligence among them, preach.

He began his discourse by saying that “no one can preach the gospel or teach Bible truths except those who have been called of God for that purpose. The ministerial body is in no sense a profession, it is a vocation, as the members do not chose their work, nor are they chosen by the church, nor by men. “Ye have not chosen Me but I have chosen you.” I had supposed these words like those following: “These things I command you that ye love one another”, applied to all of God’s children. I was sorry and perplexed to find that I was mistaken.

It was of the purpose of his discourse to advise his hearers to educate their children. “But in trying to educate them it is fitting that you remember the interests of the schools and colleges of our church, for obvious reasons. It is also fitting that in their education you should remember the cardinal principles of our church. You may educate your children and thus train them to become lawyers, or physicians, or farmers. But you can not educate them, train them to become Christians”. Now, in view of God’s command, which I had firmly supposed would pledge his own interest and co-operation in the matter, and in view of the pictures which seemed to be so full of truth and of instruction, this discourse—for the quotation is literal—perplexed me much.

And I just then heard two of the “vocation”, A “called” to preach immersion and B “called” to preach sprinkling, discuss the case of another of the “vocation”, who, in a book, which my wife and I

had learned to regard with interest, denied squarely one of the cardinal dogmas in which the two members of the "vocation" happened to agree. It was this doctrine of the "total depravity of the children brought into the world by Adam and Eve, and their utter inability to understand God's commands and to obey them". I particularly remember how A declared with great vehemence that "the recent conference of B's church had done violence to the church universal by dropping the matter so easily. Why, they should have excommunicated him, or, at least, have silenced or suspended him from the ministry. They did not even censure him. "Yes, there is certainly no doctrine more explicitly taught in scripture than the total depravity of all children born into the world", said B. "Why", interposed A, "the curse was never removed from that woman. Genesis iii, 16, settles that question".

Passing the question how they could silence a man "called" of God to preach, I began to think that I had been too enthusiastic about the capabilities of the boy, and that the "Training" of such a being in the way of righteousness was addle talk. Accordingly, in view of the pictures and of the command and promise, I felt as I think I should feel if the foundations of the earth should give way; nay, worse, as it involved the eternal interests of one dearer to me than my life.

Not being at home, where I could observe the condition of my child under the godly "Training" of his godly mother, my hopes as to the boy began to wane.

I felt that I had neither education nor time to study into a system so arbitrary, and complicated, as being wholly historical and outside the suggestions of reason, and I gradually lost interest in the matter.

Just then my wife was killed in a railroad accident, and I gave the child into the hands of a woman learned and actively interested in all the tenets and practices of the church. The child was sent to school with other children so situated, and to Sabbath School, where he was taught that some day an evangelist would come along, with an order on God for an outpouring of God's spirit in his pocket, and that, may be, he, the boy, would be "converted and obtain a hope" of going to a heaven a great way off, where it would be very easy to be good and to do good, by trying to make other people happy and good, though those going there had done nothing but evil up to the day they died. He was also there taught that it would be very easy for him to "get religion and obtain a hope" when the evangelist came with the order for the "outpouring". But, alas, before the church could raise the money to pay the evangelist, the boy had wandered away into the wilderness of sin with other children so entrusted as he had been. He continued alternately in the wilderness and in Sunday School. And I once saw the boy that his lips were eaten with nicotine. And I explained to him and urged him to refrain from this and other dangerous practices. From his part of the conversations, which on two

or three occasions followed, I give a summary, using his words :

“Yes”, said he, in answer to my persuasions, “I used to think much on these subjects you refer to. But the more I saw and thought the less they seemed to awaken interest in me. I was one day at dinner with sixteen members of a ministerial conference, for example. The bishop was there, and after dinner about half of the preachers went to another room to smoke. I will not say there were cigarettes there, for I do not remember. But one said, as he lighted his cigar, ‘Brethren, I have tried many times to break off this habit, but I do not succeed.’ Well, I also wanted to quit these cigarettes and was much surprised to find it so difficult ; so much so that I felt a degree of envy, I suppose, toward men who talked of divine help in such emergencies, supposing them to have obtained such help. But I was now led to doubt whether there was really any power in the religion which these people represented, to help me. The topic of conversation at the table had been on a subject which led to the unanimous assertion that men had no power to help themselves. If his religion would not assist him to break off a habit which he considered wrong, whether it is so or not, what was left but to go on, even in a practice which we know to be harmful, sinful.

“Besides this, when the reports on which depend re-appointments were called at the conference, which I attended with Mrs. Mecum, each declared

that his charge was in excellent condition, and that the work of the Lord was prospering in his hands. Meanwhile I knew that the only business which prospered in our town was the whiskey business. I had been well over the district with my foster mother, and, excepting in the prohibition towns, this was true. No additions had been made to our church during the year, and I hear little of that going on.

“Furthermore, a resolution was introduced into this same conference to recognize as coadjutors in God’s work, the W. C. T. U., the temperance organization of our state, whose sole object, as declared by themselves, was to reform the drinking habit, and to promote social purity. This was sharply discussed and promptly voted down, with much show of feeling regarding the fact that ‘women were intruding upon the domain of clergymen’. The feeling of personal interest not only shone through their argument, but stood to the front. ‘Certain departments of literature have been nearly monopolized by women already’. ‘But’, it was answered, ‘this question takes hold of her special interests. If we would only consider how much women suffer from this drinking habit of their husbands and sons’. ‘To be sure, but it was Eve who brought all sin into the world. And on this account, her desire was to be unto her husband,—to man, to whom she is to be in subjection.’ Having examined the text, Gen. iii, 16, on which this notion was based, and found it utterly groundless,

I was shocked and angered by the talk. I have here in my scrap book two recent printed sermons, occasioned by the growing activity of woman under her strong and long-suppressed desire to see quickened the slow and fitful progress of men toward the higher planes of life. Many of the passages in these sermons were repeated in this discussion, and as I have marked them, you may rely upon their accuracy, as thus: 'It is not a matter of reason nor of reasoning,—these questions of divine truth'. 'This very disposition of hers to be restless under the teaching of the Word as interpreted by God's servants, and to suffer her sympathies and feelings to interfere and misconstrue the Word, is the very reason against permitting her to meddle with great questions.'

'It is a Rabbinical saying: 'Burn the Book of the Law rather than put it into the hands of a woman', and we may well add the same of any other great interests.' 'Some invisible artist has set it before her mind's eye that it would be pleasant to try her hand at things which God has committed solely to the hands of men'. *Teaching implies authority, and woman has no authority.* Millions of women have the ability to teach and lead men, but God does not permit them to do it. He shall rule over thee. She may learn at home. This was God's punishment of woman for the part she took in the first transgression. Has it ever been abrogated? *No, the snake still goes on its belly, thorns and thistle still grow as a constant reminder to woman that she fell and*

involved the whole race in total depravity'. 'Brethren, let us not permit our sympathies to run away with our judgments. *We shall find that Christ did not interfere with this regulation. In organizing His dispensation He said nothing and He did nothing to warrant a departure from the Jewish doctrines and practice in reference to woman*'. It takes but half of a secular eye to see that the permanently debased condition of woman, under the Jewish system, resulted from the 'hard-heartedness' of the Jews in those older times. It takes little more to see that by quoting this ancient authority in order to keep her thus subject, we adopt the sensuous and heartless spirit of this authority. How, then, shall we designate the spirit which stumbles blindfold into this depth for the purpose of defending a presumptuous claim to absolutely exclusive privileges in a fairly competitive interest, like teaching?

'All this meant more to us than our interest in the subject under discussion warranted, since we looked upon woman's position of influence as now too well established to be affected by such evidently sinister considerations. The discussion was significant to us as it exemplified the professional habit of thought regarding the scheme they represented, and their assumed 'authoritative' relation to it. Instead of a system of thought founded in the nature of things, of man's manifest relations to God and to his co-partners in life's interests, religion was to be accepted as an historic system, built by a profession on traditions which became authoritative doctrines

when passed upon by some historic but uninspired councils, though the system is openly admitted, even claimed, to be independent of all reason.

“From this effort to exemplify certain current methods of argumentation, it is not to be inferred that we young fellows are in favor of woman’s preaching. She has far higher and more fruitful, if less pretentious work to do.

“The crowded houses to enjoy the nourishing Bible lessons of Miss Gordon, after the sacerdotal attempt, through one of the sermons above referred to, to refuse her a place in which to read the Bible, show how the people hunger for this change from the cold, unchallenged, and often irrelevant dicta of trained and untrained ‘pulpit talent’, to the direct study of God’s unmanipulated thoughts, to spiritual communion and its promise of growth in Christian graces. They seem enamored of such simple and genuine characters as Timothy’s, which Paul declares to have resulted from the superior work of Lois and Eunice in teaching him the scripture. Thus, by the way, Paul rebukes the sinister presumption which makes him a witness in favor of eternally crushing woman as unfit to teach the scripture on account of her ‘disposition to misconstrue’, implying the puerile notion of woman’s racial tendency, as distinguished from man’s, to jeopard her own interests, with those of her family, and that with her eyes open.

“What seems especially strange to us boys is, that in order to secure salvation, to avoid hell, and

what seems worse, the charge of 'infidelity', we are expected to accept the sacerdotal schemes of interpretation of God's word, not only, but all the dreams which these doctors have taken time from work which they tell us is important, to chase down to some Rabbinical retreat, and which are often founded on racial or temporary characteristics, and with which we have in these days little sympathy. Indeed, we think it not inappropriate to ask, if an age so enlightened on all subjects of human interest as the present age, can not do as good thinking, when honestly earnest to do so, as could those who lived before the dawn of Christianity or of the Reformation, what are the advantages of the dawn and of its centuries of experiences?

"It is quite evident that we boys are not alone in our doubt—skepticism—on this subject. Neither in city nor country, for some reason, is there a nervous rush to 'preaching services', though a score of motives tend to draw various classes of people thitherward; as the whole list of social instincts, the music, the fashions, habit, the general interest in religious concerns for the sake of the family. With four churches in this place, for example, and a fifth handful trying to start another, there are two thousand to attend, of which seventy, one hundred and twenty, fifteen, and ten, are, by frequent count, the attendance Sunday after Sunday. It therefore seems to us that the subject, as it is presented, is quite widely considered of little intrinsic interest.

"With the growing intellectual activities of the

day, leading to more intimate relations among men, in industries, schools, colleges, where individual and social interests are worked out in harmony, the wonder grows that this greatest of all interests must be permitted to halt and grope in the old paths and superstitious entanglements, from which other interests have freed themselves.

“The sectaries protest that their differences do not embrace the essentials of religion, yet they pride themselves, among themselves, in keeping up these differences, whistle at the increased expense; declaring that this and the smallness of results are nobody’s business but their own. They seem to forget that their assumptions carry with them interests very vital to society and to individuals.

“For example, the denominational college I attended was constantly and sorely pinched for means to keep abreast with the times. It continually appealed to the community. It even adjured the legislature not to give the state university such an advantage as would enable it to draw from this school. The legislature, afraid to refuse, yielded. Judged by the church attendance, as above, and by the continued poverty of the school, a very small per cent of the community seem desirous of contributing to an interest so defiantly exclusive and yet so persistently obtrusive.

“All this happens though public speakers constantly talk orthodoxy here, and church membership is universally held to be a winning card in politics. Thus these sectaries not only fail to reach

the ears of a community with the essentials of religion through a door closed against the 'world' by the non-essentials, but by aggressive persistence in occupying the field of higher education, they furnish excuse to a large majority of the community to turn a deaf ear to this essential interest of community as well. God only knows what is to result from the consequent growing estrangement of whole classes, from all Protestant religious influences.

"But I am young and perhaps impracticable. Yet these things are often talked over by us boys. We are not so blind as not to see that it is a matter of great interest to us who are coming on to the stage, that the best possible conditions of society should be secured. We have often heard it said, even by Protestant sectaries, that it would be impossible to maintain any religious scheme except through these personal interests and by the help of this party spirit. If this is so, we all agree that the scheme itself is too narrow to engage our interest or our faith. Education, as a subject of human interest, carries to the mind an invincible conviction of its value and efficiency. Millions are given to its support by individuals and by legislatures, with the sanction of all thoughtful people. The confessed necessity of propping the present system in the manner urged by its supporters, is so suggestive of their own skepticism as to its intrinsic value and adequacy as greatly to undermine confidence in its divinity.

"The sectaries bolster themselves on the claim that

all the progress of the race has come from their methods, and that the rate of this progress reflects great credit on these methods. The world sees reason to believe that what slow progress has been made has come largely through the instinct of religion and righteousness which God has, despite all denial, planted in the individual breast, and which he could not, in justice and reason, have neglected to plant in the hearts of moral beings, held accountable to a moral code. These have been aided by a Bible as open to the world as to the sectaries, and have been quickened by that spirit which He sends 'to lighten every man coming into the world'. It may even be said that they come largely in spite of the jealousies, hair splittings, and bitter persecutions of those who, in all the Christian centuries, have assumed to shape and control human concerns through sacerdotal methods alone.

"Another instance of the superficial plausiveness of these sacerdotal interests is the somewhat recent invention of an answer to outside criticism: 'Our only requirement for admission is the assertion, "I take Christ as my Savior"'. I have heard this hollow boast from officials in several denominations.

"And this figleaf is intended to cover the fact that the several denominations using it are daily planting from two to seven of their distinctive church organizations in each settled township in America; the further fact that they add to this burden on these often scattered communities, an exacting appeal for contributions to support denom-

inational colleges, theological and other schools, separate missionary enterprises, and all other evidences of partisan striving. While the specious formula does not excuse all this, it does relieve the critic from the labor of seeking proof of the trivial character of church differences, and of showing that the real reason for the persistent existence of this partisan system is not in the nature of the subject itself, but in some of its personal incidents.

“When my mother was with me, it was a familiar thought that there was about us a living presence that attuned the air with the charm of its sympathizing interest in us. She seldom spoke to me of heaven, but had an unspeakable joy in the spiritual, heaven-like influences which I was led by her experience and my own, to feel were concerned and working for us both. It seemed to me parental, like her influence, and as I saw the manifestation of parental love in mothers, and even in animals, I was beginning to realize with great pleasure that the spiritual world, which she taught me was the real world, was full of this yearning concern and helpfulness. It seemed like the constant presence of a brooding life, which makes grass grow constantly, and larger plants, like corn, to grow with a seemingly conscious pleasure. She led me often to observe when trees or herbs were injured, how this pervading life set itself to heal the hurt.

“This world I thus came to think of, not as strongly then as I am capable of doing now, as a sort of outward manifestation of the real life and

essence of things, much as words are a manifestation of, or mode of manifesting thoughts; though they are not thoughts, and are nothing except as continents of the thought or idea which is the real substance of them as words, The thought seems now remotely familiar to me that this universal, brooding life joined itself to the inherent life of the plant, anxious that health, wholeness should everywhere prevail, and seemingly jealous of, and ready to rally against any harmful influence, and to heal at once, if hurtful influences temporarily prevailed. I was led to believe that this higher life or spiritual influence from God, would be thus helpful and healing, as it was the real life on the physical, intellectual and moral planes of our being.

“We used to read much scripture responsively. Her finger tips seemed to know every refreshing spring of sympathy in the Word; every expression of God’s tenderly affectionate interest in the race; every pathetic or eloquent appeal to patriotism, to tribal interest or family love; every longing prayer for higher attainments in a divine life, and of yearning to know more of God, that we might love Him more and honor Him in our lives. Her clear, richly resonant and tender tones and appreciative emphasis threw about and into this exercise a charm, the sweet pleasure of which I have often longed for, even when my companions have thought me frivolous or censorious toward what they had been taught to regard as the end of living, a distant scenic heaven, of whose absorbing importance, together with that of a

distant lake of fire and brimstone, I got my first glimpse in the 'arousements' of the seemingly soon forgotten revivals; forgotten because they never reached the conscious present interest of the true soul, that appreciates only conditions and qualities of being, leaving the valuation of relations to the colder intellect; forgotten as I now see, because these appeals to so foreign an interest, made no 'Character' (an impress, as the image on coins, or engravings in stone, see the Greek),—no character, or fixed characteristics in the soul of the hearer. The object of these appeals seemed foreign to such purpose.

“Although my mother possessed a very sensitive, artistic nature, she seemed strong and self-contained as a growing tree, and an accident or incipient ailment seemed as naturally healed. She never seemed to eschew professional help as bringing the experience and science of the race to work the more certainly with nature. But the conscious dominance of her active spiritual being seemed such that she was almost never called on to resort to other help. This I came to feel was in consequence of the intimate indwelling of her life in this living world, or world of life about us and within us.

“I thus began to get a sense of what we might be and do, if we might learn to turn our lives toward this higher life, instead of keeping them always turned toward the lower, sensuous life. I then thought it could not be far to see how this

realizes the Christ thought: 'Seek the kingdom of heaven first, and all the agencies of the world shall bow to thy will as they easily do to mine'. And yet she taught me that the spiritual life is neither at the beginning nor end of ultimate sensuous aims; but that good is strength, and health is wholeness, and that these, pervading the being, bring us nearer the attainment of all human possibilities than the dawdling, half-developed being can do.

"Now it seemed to me that, when, since my mother left me, I have approached this, which I used to regard as the domain of real religion, I have seldom been able to recognize travelers who have been this way. It may be that I am mistaken, not being near enough to these people to know. But when I have read to them from the lives of such wholesome religious characters as Mother Wesley and others, these experiences have seemed foreign to them, and the notion seems to prevail that few people look for such attainments now. I gathered in this way, also, differently from what my mother thought, that all inspirations of the Almighty were regarded as having respect to long ages ago, to historic prophecies mostly, even then, and that God had now ceased entirely to communicate with men, except to 'call' men to preach.

"So, I came to think that if God was done with His active leadership and interest in men when the prophets died, and if religion brought nothing but a hope of heaven hereafter, and escape from a far distant hell, I might possibly go with the rest, take

what pleasures offered, and attend to religion later. My earlier experiences I rather relegated, as others probably would do, to the realm of imagination. The result is what you see. I am dying, not slowly, but surely.

“I wish I could make it plain, how utterly nothing to me now are the oldest Calvinisms and the newest Campbellisms, meaning different denominational ‘Schemes of salvation’, meaning the machinery for getting to heaven. I want real chains, whose pressure makes me feel that I am a slave, broken. I want joys which I have once felt rekindled. How the account stands, which Christ’s righteousness can cancel, does not trouble me. I am weak, debased, worthless, through negligence and sin. I want to become strong again, to stand on the high plane of a pure, purposeful humanity, where I may live a true, manly life. Though I have never heard it touched upon since my mother left me, I now again feel, know it to have been, to be the purpose of Christ’s effort to inspire and assist the actually fallen to regain this plane of life, and to inspire and assist those concerned so to rear human beings that they may remain on such a plane through life and forever.

“It is too late to wish that I could live my years again. And yet without this I can never be what I wish to be. And yet I feel, I know that every moral instinct in the universe seconds my effort still to occupy those planes, and that, reciprocally, I owe it to them to make the effort. If I may now but live,——”

And the boy died. And when he was dead, I prayed mightily to the Lord. But there was nothing which I could say for myself, except that I had done as others did. Yet in my anguish I cried with the prophet, Nahum, "The best of them is a brier; the most upright is sharper than a thorn hedge. Trust ye not in a friend, put no confidence in a guide. I will wait for the God of my salvation. My God will hear me".

For, though I felt some assurance that the vision in his last days of his mother's earnest faith and trust in Christ as a heavenly friend, inspiration and guide, had led the young man to effective change of purpose and life, I knew that he had lost the personal advantages of a religious character here. I knew that his talent, as well as mine, had been done up in a napkin and had yielded nothing to the good of his fellows or the gratification or glory of his heavenly benefactor. With all this, I had a lingering doubt, a fear lest his infidelity, like that of so many thousands under the same lethargic influences, might have become a part of him, and that what interest he had finally manifested in the subject of religion might be out of tenderness to me.

And yet, except in my paroxysms of disappointment and grief, I trust that I am far from drawing general conclusions from individual cases, such as have happened to come under my observation. In my experience, in the pursuit of my art, and in a university professorship, it may have been my

misfortune to note how many young men seemed to choose the ministry from frivolous motives—the promise of to them more respectable positions in society, less exhaustive work than farming, for example.

Outside of these—who remained about as these superficial convictions promised—there are thousands of earnest, thoroughly devoted workers in the moral vineyard. These are, while doing the best they can where they are, working and praying for the conditions which the evolutions of time are showing to be desirable and possible. But my very close relations with the whole class, both in civil life and in the civil war, have taught me that they are like other men, no more, no less easily moved by personal and family considerations, except as their comparative isolation from the bustling and militant activities of daily life tend to increase their conservatism, and their inclination to avoid conflicts at all doubtful as to their results. So long as the world is too busy to dispute their claims to special prerogatives and exclusive authority to speak for God, so long they will refuse to relinquish these claims. So long as the organizations to which they owe their positions and opportunities in life continue to leave the effete thoughts of a narrower and more superstitious age unexpunged from their standards, so long these men, as other men so situated would do, will defend these standards. Yet scores of clergymen of my acquaintance are as broad in their views as Spurgeon, Phillips Brooks,

Frederick Robinson, Beecher, Briggs, Charles Terry Collins, Ian Maclaren and the other propagators of the new Scotch thought of to-day. The thoughts of these men put into practical life would do away with separate organizations to uphold dogmas, merely as such. They would emphasize the superiority of the Bible method of "Training humanity in the way it should go" over the method founded on the incidental conditions in which the Apostles found the world—the missionary method, which sought merely to convince the crowds. "The foolishness of preaching" seemed the only feasible way of accomplishing that work. The condition of Christian nations during the centuries in which this office has assumed the whole field of Christian labor, so largely to the exclusion of parental and other individual effort, hardly justifies the universal dependence on this method, even for extending the gospel over new fields. The wresting of the Bible from exclusive sacerdotal control, and the securing, more recently, of lay delegation, and still more recently of a voice in conventions, is a discreet advance.

After my so painful experience, and in the earnest mood it engendered, I read much scripture for myself. In Genesis iii, 16, I read the account of the so-called cursing of "that woman", Eve, and with her the whole of the race of man. I quote Luther's version: "To the woman he said, there is created for thee much pain when thou art with child; it is for thee to bear children in pain; and thy desires shall be resigned to thy husband and he

shall be a lord to thee". That is all. Read it, my lay brother, and tell me if any thing less than an in-and-in-bred professional desire to bolster a pre-adjudged case, could have read in or betwixt these lines the words, "Total depravity of all the offspring of that woman and the corruption of the nature of every man that naturally is engendered of the offspring of Adam, which in every person born into this world deserveth God's wrath and damnation"? Is a word said of this mysterious episode's affecting Eve's moral character or moral condition, or the character or condition of her offspring?

Read the next four verses. Is Adam in any way cursed in his own person or in his seed after him? It is mentioned to the credit of Seth, afterward born, that "he was born in the likeness of Adam and in his image", which was the image of God at the first, and no mention is meanwhile made that Adam had lost it. When Abraham and others are blessed God is quite apt to add, "and thy seed after thee". Yet not a word here of cursing Adam or his seed. In that reference God seemed still pleased with His work. Note also that the serpent always went on his belly through all the geological ages. Being poisonous, he must always have been "cursed above all cattle"; and note that thorns and thistles grew in the coal period.

I can not take time to go over the whole ground. Though not a pleasant task, it is not a difficult one, to show that there is no scripture support for the star-chamber indictment against the race, and

equally against God for his alleged mismanagement of the infant interests of mankind. I have come out of a wide study of the case, loaded with shame for my credulity and its results. I can not see but that, then as now, God is disposed to give humanity the best of it in the hand to hand struggle with good and evil, which, for the wisest reasons, seems to be an essential element in our probationary, character-forming life. "He that overcometh", the richest imagery is exhausted to tell what he shall become.

The spirit of the episode exhibits the embryo of a cheerful rather than a gloomy view of God's intentions toward men.

If the serpent shall bruise the heel of man, in man's effort to overcome a poisonous evil, the man shall make pomace of the serpent's head on the spiritual plane, as he commonly does on the earthly plane. In the troubles incident to life, "the desires of the woman shall resign themselves, throw themselves under [see Luther's translation and the dictionary] her husband and he shall be a lord to her." To a civilized man can this word lord be used in connection with the marital relation and not, in proportion to the degree of civilization, suggest gallantry, affectionate sympathy, and support, when needed, just as the word woman, lady, carries the idea of affectionate sympathy and support in her husband's trials?

The statement of commentator Clark and others, that "this curse falls on woman more heavily than

on other females", would have been modified, if these learned men had had the care of cattle for many years, had employed German women in their fields, or had accompanied Indians on the march. As many cattle die in the stringency of parturition as women; more than of these classes. Mrs. Elizabeth Cady Stanton tells her sisters that so much depends on intelligent care, that, with it, she has become a mother at day-break and been with her family at dinner on the same day. Verily, "I am the Lord, thy God. I have no pleasure in the death, even of the wicked".

Adam has, in the previous chapter, and before the "fall", been assigned the duty of tilling the soil, and of keeping the garden; of gaining dominion over things generally. Is it a curse that in this labor he enjoys labor's sweet relief and comfort, sweat? Does a wise man buy a horse which, by some defect in his constitution, refuses to sweat? And does any one now consider it a curse that the earth becomes serviceable to man only through his labor? Does any one fail to magnify the Lord that He gave man only the crab apple and the almond, from which to develop by his innate possibilities of creative power, the luscious Pippin and Baldwin, the Eberta and the Crawford? Is it a curse that in making lightning the direct servant of the race, through God's method, work, a Franklin, a Morse, a Tesla, an Edison, a Brush, have been given to the world?

Nay, verily, only the gloved class and the over-

worked class consider labor, struggle against difficulties, a curse, and that freedom to choose between good and evil, and to enjoy the godly glory resulting from the better choice when the other was temporarily attractive, was an oversight on the part of the Creator. So, many of the far-fetched conclusions of assumed "Authority" would long since have given way to more simple and reasonable interpretations, but for individual interests in the organizations which uphold these notions, just as the same organizations upheld the Ptolomaic system of astronomy, until lay reasoning easily refuted it, even though malicious persecution therefor was the result.

The age has too much manly and godly work to do to be interested in the inventions and quibbles of rhetoricians and other pedants. Nor is it fair that these inventions should prejudice human interests. It wants the help of men and women, with all the strength of their God given reason and of that confidence in God's wise and benevolent designs toward them all, which it is the effort of scripture to beget in them all. In spite of all these quibbles, God intended to make men capable of understanding that His law was a wise beneficence, and not a curse. He has done so, and has not been thwarted of His great, loving purpose by the machinations of a snake. This law and the subjects of it He is more profoundly interested in than are all the doctors of divinity in the universe. Whatever of spiritual enlightenment or other influ-

ence is needed, He is always at hand to supply. This influence is as much a part of the economy of His loving providence as are the sunshine and the rain. No man can raise wheat without these, yet God commands men to sow wheat, and He himself and His angels would join with men and devils to laugh at a thin-blooded fanatic who would teach or believe that God has thrown any obstacles in the way of man's raising wheat. They would make the laugh still more tantalizing against him who, because God has promised rain and sunshine, should expect to raise wheat except in *proportion* as he plowed deep, manured and harrowed abundantly, and selected seed with care. The habit of neglecting all this and of relegating to the uncertainties of a yearly bee his part of the work is not characteristic of the practical farmer.

And does God abrogate the law of cause and effect in dealing with his moral heritage? Let us leave that belief to those who extract luck from a horseshoe and who fear to begin a job on Friday. It is not in abrogation of this law that He "pardons the penitent and pities the poor", nor that in the divine command "Go and sin no more", He pledges divine help and healing in the sinner's effort to obey the injunction hereafter, and accepts that effort as decisive of his present character.

God of my sires, in pain of grief
 Where shall I turn to find relief?
 I've trusted princes and am slain;
 Whose words can raise my hopes again?

“ Ere men forgot, in Pauline lore,
 Christ’s simple life’s Truth’s open door,
 My ‘ Living Word ’ was always rife
 With resurrection power and life ;

“ Healing, absorbing motive, rest ;
 Of all good things the fruitfulest, best.
 I veiled in flesh these gifts divine ;
 That vanished these remain, are thine ;

“ A yearning heart, out-reaching hands ;
 Descend to hell, lo, there He stands ”.—
 What price, what sacrifice our part ?
 “ A contrite, loving, willing heart.”

“ For what boots faith, in choir or pew,
 Lets men forget God’s work to do ?
 Or what boots blood of victims slain,
 Lets nations sink like Rome and Spain ” ?

Work counts ? ’T is that the creeds ignore.
 I’ve given thousands to the poor.
 “ Christ fed and healed, then gave Himself ;
 (They feed the sea, who give but pelf!)

“ Led men, through sympathy, fairness, right,
 To work their work and fight their fight ;
 Stirred deep desires for what is best below,
 And greater things, through heart humane
 mayest thou”.

The way so good, so wise, so plain to find ?
 Dear sexton, leave never a fool behind.
 It was devils in men the Christ bade flee ;
 It is legions of credulous fools in me.
 Bury them all with me, bury them deep ;
 Where yesterday’s stakes and witchcrafts sleep.

Can 't you bury with these, for the Lord's name sake,
 Shame of Edwards' conquest of God by a snake;
 Whose strategy choked God's kind purpose with rage;
 Which, in turn, keeps His doctors employed to assuage
 With great volumes of wherefores, whereases, sotheres,
 'Nent "Decrees" for entailment of guilt from forebears;
 Made when Reason adjusted the stars, for a minute;
 (For the doctors still swear that she never was in it;)
 Eke, without her, constructing a smart compromise;
 That God take His elect, Snake the mass, as his prize;
 Snake holding a point more, by fixed stipulation,
 The elect shall leave work to his part of creation,
 And accept all their virtues by sheer imputation,
 Signed and sealed, once for all, by one faith, one lavation;
 Thus scotching Christ's plan for a kingdom on earth,
 And disparaging justice and personal worth?

"O, yes, let him bury such subterfuge deep.
 'T is not found in My gospel; its logic is cheap.
 Thou 'lt just find there My urgency to purposeful work.
 All imputements and placatudes savor of shirk.
 Eagles rise but through action; so stars hold their course.
 If there's aught on earth fruitful, 't is purposeful force.
 With the reason which guides me, and hammer in hand,
 Your age gains 'Dominion', my primal command;
 While frenzy sits nursing her 'Systems of Faith',
 And men's souls sleep their sleep, in the caverns of death:
 Thou 'rt but one of sad millions, who mourn at the end
 Of by-paths and walled labyrinths men make and de-
 fend".

CHAPTER V.

THE MAN WITH FIVE TALENTS.

An interview reciting his intelligent studies and methods in rearing five stalwart workers for humanity; that is, for God.—The results outlined.

The club met near the cotton mills at the river. A party had come the day before to prepare for a barbecue, and in the morning had seined fish for a fry as well. Six thousand people gathered, all in the county who could leave their homes.

The speaker, a lawyer, had a fine voice. I have had no time, said he, to prepare a paper, as all my time has been occupied in Yonkers, closing up the business of our much esteemed friend just deceased, who in the last ten years has done so much to help us in quadrupling the wealth of our county, by his enterprise as a builder and proprietor of manufacturing plants, and in promoting our pioneer organization. His interest in a larger education, and his broad, genial and active co-operation in the direct effort to build up youthful character among us, has especially endeared him to us. Anxious to look into the antecedents of a man of such noble and efficient activities, I took great interest in an interview I secured with his foster father, S. N. Illoc.

The foster father of our friend was the son of a

Presbyterian clergyman, and was made familiar with all the catechetical literature. His mother, having been brought up in the "church", contrived to supplement this "religious training", by teaching him all the lore of the "establishment", to the last guess at the "everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His council, secret to us, etc."

Mr. I. married a Methodist wife, and liking better the more simple and less pragmatistical faith of this church, and on changing his residence, finding their place of meeting near his home, he joined that church with his wife. He enjoyed a pleasant familiarity with their earnest effort to pray themselves clear of an ever-threatening hell of fire and brimstone, and to sing themselves into the road to the undefined joys of a distant heaven.

He studied with interest the renewing of their hopes at every class-meeting, by the confession of sins into which the stimulating of their emotional natures, to the neglect of practical religious thought and high moral purpose and work, might be expected to lead them.

After two years of this association, he "took the gold fever and started overland." In the first skirmish of his party with the Indians, a bullet pierced the Bible which his wife had put into his breast pocket. The incident flashed into his mind sweet and comforting reflections of home, and inspired in him a new interest in the book, as if it

had been a new and direct message from heaven. Its first command, "multiply and replenish the earth"; "subdue, have dominion"; "till the garden": study and classify by significant names, the distinguishing characteristics of animals, herbs, trees; in all this he saw emphasized the practical interests of our earthly life. He pursued with lively concern the embryo thought of the race, its vicissitudes, struggles, and slow development under several remarkable leaders; its retrograde movements; its superstitions, the progeny of ignorance and inexperience; its occasional glances upward toward a God always ready to meet them with the "inspirations of the Almighty", which manifestly "gave them increased understanding." Reading without pre-established opinions which he felt called to defend, he found no difficulty in distinguishing the superstitions engendered by ignorance or by the proverbial "hardness of heart" and sensuousness of the tribes whose history is recorded.

He studied with interest the development of the remarkable characters of Abraham and of Moses. He was charmed with the latter's account of God's disposition to deal paternally and kindly with the tribe, and of His endeavor to permeate all their earthly interests with a sense of his paternal regard. "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage"; God the friend, the leader, the supreme object of affection and homage as such; the patient, considerate guide to a life of fruitfulness

and good. Departure from His wise counsels will be visited with evil results to the transgressor and his children. Reverence toward Him, love for Him, obedience, through love, to his wise, fertile teaching, will secure His direct favor and merciful regard. In a far-distant heaven? No. "Godliness is profitable to the life that now is as well as to that which is to come." The sure footing is to be good because good is good, not merely best for all concerned, but absolutely good—what health is to plant and animal. He who can not understand this can not understand heaven. He who must have sight of some distant reward to make him obedient to good can never be sure that, even in heaven, some distant glamour of evil but sweet affection, may not lead him away from good. What kind of a character would be hers who tried to be virtuous in view of some distant promised reward? Or his who strove to be honest and honorable for fear of a prison? In the Word, thus far, at all events, no reference is made to this distant hell or heaven. The more we think of this, the more wise, safe, philosophical it appears. Reflection will teach us that the working of God's spirit in man has always had this purpose in view: "to make men good and make them ascribe this goodness to God," as the infinite source of good, that through active goodness men may become one with God and with all that is good, here, now and forever.

God and good, then, with no hint of a reason,

except that He is God and good. I am the Lord, thy good, not shall be. Three commandments are devoted to this; the foundation, the keystone and crown of our life. These thoughts and feelings are to mingle with all our life, and bind it to its high purpose of good. That this may not be lost sight of, one-seventh of our time is to be set apart to the renewal and re-enforcement of these high purposes, to the enjoyment of their spiritual fruitage, to communion with God, with hallowed and hallowing things.

And, secondly, the neighbor. Honor parents; respect the life, chastity, property and reputation of the neighbor. Restrain even untoward desires for what is not thine by rightful acquisition. Thus, again, the earthly life, our earthly relations, are emphasized, hallowed, become sacred relations, as being objects of God's interest and concern. If reverence and love for God is a fiat of our being, put there in the act of creation, then love for and interest in the neighbor is a fiat of our being, a *sine qua non* of its proper development and enjoyment; "that thy days may be long among thy people."

I saw also, said Mr. I., this to be the crowning thought of Christ; love to God as the continent and representation of all good; and love to the neighbor—the object and the field for the exploitation of those faculties and qualities which render life worth eternizing. He exemplified this in His own life. He gave His life, His whole being to His disciples "that He might take it again", enlarged

and glorified through the fruits it should bring forth in them. It is he that keepeth his life in the little napkin of selfishness who loseth it. Garnered, not sown to become part of the social scheme, how can it enlarge, be enriched, as generous lives are enriched, by all the wealth and fullness of the lives which their devotion has developed or redeemed? Multitudes of men and women have tasted the fruits of this devotion, in their families and in the circles in which they move, in educational, social, and missionary work, in the church and out of it. No age is without its examples. What may we not expect when the Phillips Brookes tell us again that whosoever doeth the will of God, he is the child of God; that it is the dogmatists who are the infidels, since their zeal for systems to help out the simple gospel emphasizes their ignorance of that gospel as the power of God to reclaim and exalt the race? What may we not expect in an age when the "Sun of Righteousness" is shining into the hearts of thousands who make no sign against the old scaffoldings, but who, leaving these behind, quietly enter into the rest? What may we not expect when the old Scotch divines, so long the defenders par excellence of all the old dogmas, now boldly tell us that "the several propositions originally elaborated by Augustine, amended by the school-men of the middle ages, adopted wholesale by the Puritans—and dominating the Christian intellect for centuries, dominate it no longer"? When they tell us that "the three propositions—first, that righteousness is

blessedness ; second, that there is a divine being who is seeking to make men sharers in his righteousness ; third, that in the cravings of the human soul for communion with that power without it, which is the source of its being and the ground of its moral life, there is a pledge of its immortality'', and that these are the thoughts which have taken the place of the old theories in the hearts of men ; the Fatherhood of God, the Blessedness of Righteousness, the Immortality of the Soul.

Returning from California with such fruits of his enterprise as made him reasonably solid among his fellows, and with such intellectual and spiritual acquirements as opportunities for solitude often bring to well constituted minds, Mr. Illoc found himself at an early age the father of three children and the foster father of two orphan sons of a sister. Our friend just passed away was one of the latter. These responsibilities increased his desire to obtain for their instruction a sure basis, founded in the real nature of men and their natural relations, social and spiritual.

Familiar from childhood with the system of thought founded on the seemingly unnatural and forced relations of man to his Creator, through the interference of an inferior and baser nature in the person of a snake, making sin an accident unprovided for and so unhinging God's plans and purposes regarding man, and so affecting his disposition toward man as eventually to render human sacrifice and more than this necessary in a scheme to

restore things *statu quo*, "I naturally", said he, "fell into comparing these thoughts more definitely with the thoughts which reached me while reading the Word in my cabin, and which have ripened into convictions, as I have since mingled intimately with active human interests".

Before giving his further reflections, however, permit me a further brief reference to his family. The transcendent qualities of our friend we all know. His brother occupies a similar position, and with equal credit, in a western state. Of the daughters, one was the efficient president of a leading college for women, when she died, regretted by all good people. The other is the wife and efficient coadjutor of a wealthy and progressive business and Christian leader in a large western city. The son, after graduating at Yale, spent several years in German institutions, in traveling, to study systems of thought and their fruits, then three years in mission work in the slums of New York City. With this preparation, he took charge of a small Congregational church in a city in the middle west. His society soon became four thousand strong and erected for themselves an elegant and commodious edifice, adapted to the beneficent work which they had planned in the way of assisting to train practical and efficient character.

I hope some day to give a paper on the work of this high-purposed man. I hope to show what one man can do, has done, with a thoroughly disciplined mind, thoroughly schooled in the knowledge of the

terrible fruits of sin in the hearts of men untrained to meet the temptations of a vigorous and absorbed age, as well as in the hearts of men who have found life a thankless gift under systems which teach that even the God who made them arbitrarily discriminates in favor of one and against another of His creatures who must still look life and eternity in the face; men who look down from this to them implacable face of God, into the face of fathers, brothers, neighbors, rendered, by a system of thought, as un pitying as their factitious Creator.

If our hearer is not in sympathy with this arraignment, let him visit the cities of Scotland—Glasgow, or better, Edinburgh, where there is less work to divert. Let him see about University Square the best specimens of humanity on earth, under the influence of hope;—the elect. Let him see between Holyrood and the Castle the most thriftless, degraded, reckless, miserable, because most hopeless people on earth,—the consciously reprobate of a system taught for centuries. I have looked for years to see the practical, earnest minds of Scotland, the first to logically and safely displace the old system by a more humane and godly system of thought. That day has come, and her sturdiest divines are engaged with avidity in this work, as a result of their observation of these sad fruits of their old system.

This son had seen all this. He had seen, what was far worse, this same influence more attenuated, affect the whole mass of what is called Christian

thought. He saw these views of God reconcile the Christian world to the present conditions, as represented inside of fashionable churches, where sweet music, elegant art and fascinating eloquence charm men, women and children into the kingdom; and, also, as represented by larger hosts, who, even in this land, never see the inside of a church nor hear the voice of a charmer who charms that way.

At his church, one day to enjoy this elegance, which was not scrimped, I saw him receive into his fold nine persons of one family, the father and all the sons and sons-in-law bearing evidence of more or less customary dissipation. "All converted at once"? "All have expressed a desire to be converted and were willing to come. We feel our position so strong now through a common understanding of the nature of our work, that these can not hurt us. We shall do them good, probably save them. We helped them only a little, and almost without their knowing it, to make the appearance they thought necessary. If we save them, the investment is at a thousand per cent. Then, too, this will have been but a beginning; there are thousands to save".

The society employs at least part of the time of several well-educated, trained assistants of each sex, who all work in their missions to induce persons of all classes to come eventually into the enjoyment of all the elevating and refining, as well as Christianizing influences of the church,—its music, its elegance, its practical thought. Separate sessions are

sometimes arranged for different classes who can not attend the regular assemblies. "This action", said he, "is the result of a 'New Birth' in our church. We have, indeed, learned that we are as yet, at least, never without the necessity for a new birth, or evolution into higher forms of religious thought and practice. But the spirit is always brooding, and we feel always confident of its guidance and help. The society is made up largely of practical people, the great body of whom have not belonged to other churches. They are ready to study God's word, and His promises as manifested in the results of social effort or neglect."

"Men and women in our fold are studying different phases of religious thought", said Mr. I., "grouping themselves in sections for this purpose, but co-operating heartily in the great purposes of the society; the building up of men and women into goodness, responsive to the ever urgent divine effort".

I return to the interview. God had thus delivered unto us five children, said Mr. Illoc, senior, with what seemed to me and my wife reasonable demands, and with promises such as appeared to us to show His friendly interest in the children and in the parents to whom He gave them. They also seemed to show His friendly and just purpose to accompany His gifts with sympathizing guidance and assistance as well as with proper incitements, such as His fatherly concern for His creatures would dictate. And, while at a times we were not a little

annoyed by their weakness and helplessness, and the absorbing care their condition occasioned, yet, as we thought further of it, we were beguiled into admiration of His wisdom in even this the manner of His gifts. Nay, our admiration kindled into rapture of worship, as we reflected how the great Creator of a race so richly endowed with possibilities, seems to have planned to share with men the glory of this creation and the joy of it.

And thus we came to look upon the building of human character as the one thing most godly and godlike; a privilege which thus gave to men, to us, the honor of co-partnership in the crowning operation of God's crowning work.

In further considering this work, which seemed to carry such responsibilities, and the promise of such joyful fruitage, we were led to study more earnestly the character of the work. We were first impressed with the fact that it had always been the subject of supreme divine regard. To maintain with absolute *sacredness individual freedom*, and a *final sense of individual, parental and social responsibility*, God had patiently permitted trillions upon trillions to press their own willful way to ruin, if peradventure, one, or further on, one community or people might gain these two ideas, if at length, after ages, these ideas might be fixed in the race.

Getting at the foundation of our work then, we saw in the great moving world about us, the great cities with their wonderful and gigantic interests; the wonderful buildings, machinery, public works,

and great institutions required to meet the world-wide wants of a great civilized community, and of great nations and families of nations; in the great ships and railroads and world-encircling systems of mail-service and telegraphs, to connect homes and cities and continents; in these we saw the operations of mighty human desires and purposes, capabilities and functions; including eager, adventurous and far-reaching imaginations.

For the accumulations of wealth necessary to the contrivance and creation of these great instrumentalities, there must be great and almost savage cravings for wealth. For the accumulation of knowledge and skill and patience to construct these, bounding and bursting ambitions are necessary, and the development of god-like habits of perseverance, of heroic, sometimes reckless, daring and almost frenzied purpose, ready to tear down every opposing interest. These must be met by equal knowledge, skill, patience and daring to protect any one interest from other clashing interests.

In the midst of all these ambitious, gigantic and absorbing activities, the world must be peopled, and domestic and social interests and interdependencies must be maintained, and to this end, social desires so strong that they can not be uprooted or dominated by other cyclonic influences, must have place in the human constitution. Each, then, must, in a measure, and after a manner, have freedom, and be set loose.

This freedom implies that each of these human

qualities may degenerate into a corresponding vice or passion. Cunning may become lying chicanery; and experience shows that it is likely to do so, unless it is balanced wisely by some far-seeing purpose. Pure and reciprocally beneficent affection may, in the same way, degenerate into murderous, soul-destroying lust. Ambition may so set the soul on fire with a selfish purpose as to result in bloody tyranny. Purposeful desire for wealth may lash the soul into a fever of cruelty and oppression. Imagination may lead the soul away into weird and wicked machinations of evil, to ensnare men and women and sway them to wicked purposes.

Yet all these conditions arise out of God's expressed purposes. They are the more or less direct but perverted results of His fiat planted in the race by the primal order, "Multiply and replenish the earth,—subdue, have dominion", and of the social and conservative instincts which promote cooperation and organization among men.

To meet and dominate the dangerous incidents of these necessary conditions of moral being, God has endowed the individual man with His own attributes of self activity, His own image, and has instilled such godly and humane purposes into the race as should dominate the activity of its faculties on the lower plane, but in consonance with their proper activity there.

Just as vegetable life dominates chemication and gravitation in plants, without impeding the proper activities of these qualities; as still higher life in

animals dominates without destroying all activities below it. As reason dominates all these lower activities of life and matter, in consonance with their normal instincts and aptitudes, so, through the power of spiritual discernment, restored by the new birth, when lost or impaired, reason and all human aptitudes below it, are to be dominated, sanctified, incited to high use and efficiency by spirit discernment and spiritual aspirations, yet so as not to ignore their other lower uses and functions. The religious development of man was not intended to cripple him, but to perfect every part of him.

How wise, then, that the child should not be sent into the world with all these capacities for efficient enterprise or for evil, thoroughly developed, before the nature and purpose of these faculties can be understood, and their activities so wisely balanced, by training, one against another, and over against other interests of society, or can be so reinforced by religious influences nourishing high and hallowed purposes, as to secure the best results from them without very considerable evils. What folly, on the other hand, to think of a world so inane and negative as would be a race without the activity of these implanted possibilities and their necessary incidents? What work more pleasing to the imagination, gratifying to the ambition or ennobling to the soul of a man or woman than that of co-operating with the ever-acting spirit and purpose of God to set in right paths creatures possessed of such possibilities? How surely is a

father thus glorified in his son? How surely is The Father of us all glorified in his children? And how else can our Heavenly Father be glorified by the moral universe?

Yet, instead, what is the usual teaching? The first movement of the child mind is desire, for sugar, say. It stretches forth the hand, obtains it. Repeats this. The tenth time it fails. Cries, obtains it. Repeats this. The next day feels pain; says so and obtains other goodies. The next day feigns pain and secures still more desirable goodies. Repeats this indefinitely, and thus by the inadvertent help of the mother or of hired help, or other associates, learns to lie, along the exercise of its knowledge of the law of cause and effect alone. It not having been taught to classify causes as legitimate and illegitimate, as moral and immoral effort, a habit of success through improper methods has been established. It seems to him easy and not undesirable to succeed thus. The practice enlarges, reaches all the child's interests. God is now charged with having blasted the nature of the child with total depravity; witnessed by a sinister mistranslation of Gen. iii, 16, and the historic untruth that thorns and thistles were created and snakes made to crawl on their bellies, then for the first time, to commemorate this relentlessly cruel infliction on an innocent babe, created in the image of God, with the necessary capacity to choose. (We do not here discuss the matter of heredity, but

only of divinely imposed guilt and corruption of the nature of children.)

One of the happiest and wisest characteristics of civilized life, to further exemplify what has been said, is the generous and provident aspiration of the individual to secure comforts, a home, the means of rendering a home pleasing, edifying, cultivating to one's self and family, and attractive and pleasant to neighbors. But for this active individuality civilized society would have no form or place. Our beautiful American homes, hamlets, villages, and cities, our civilization and culture owe their existence to the activity of this human desire. But how easily, without instruction and discipline, this desire becomes so absorbing as to shut out all sympathy or consideration for the deprivations and sufferings of others, even to lead to injustice and dishonesty.

An active public sentiment, alert to oppose social aberrations and to maintain a proper standard and condition of social virtue and propriety, are as necessary to the well being of society as are laws against theft. But how often is this virtuous sentiment degraded into a weak and cruelly wicked disposition to spy and gossip, and to construe any thoughtless but innocent look or word into grounds for the reprobation or banishment of persons whom a corrective suggestion might have saved.

And yet we are told that it is one of the "mysteries of godliness that sin should have been brought into the world". As well talk of heat without the possibility of cold; of light without the possibility of

its opposite, darkness; of knowledge without the possibility of ignorance. This peculiar constitution of the race is plainly the necessary condition of moral being or of enterprising being. God pronounced it good, and angels echoed His judgment of it.

Yet, for some reason, the same possibilities which are to-day becoming acting realities, have slept in the race for all ages, just as coal slept in the mountains unused, and as electricity has sported idly from cloud to crag without apparent purpose or use.

I am no saint to claim the right to arraign the purposes of other men. Nor is it necessary, in stating reasons for existing conditions, to impugn the motives, more especially of those who have not manifestly shown continued dispositions to take selfish and cruel advantage of human weaknesses or of tendencies to slip easily into specially devised or accidentally developed schemes.

In conducting the education of our children, however, it has seemed necessary to discuss, so as, if possible, to modify, tendencies which have heretofore resulted in wide-sweeping evil, and in the notably slow and fitful progress toward the realization of the plausible ideas sprung by Christ and His immediate helpers. Without assuming to think for others, we recognize the injunction, also, "Work out your own salvation, for God worketh in *you*" to this end as well as in your teachers. And, again, "Every man shall give account for *himself*."

So we have been led to study this subject for ourselves, and as we have proceeded in it, it has come to seem to us one of the most beautiful things of God's providences, these seemingly studied out provisions for the employment of human faculties in activities at once interesting, pleasing and promotive of manly growth as well as of social progress and good.

In looking for the reasons for this long infertility of the social nature of man, then, we are convinced that human nature maintains its characteristics and that each man and each age is, in some measure, traced in the vicissitudes of history. So it is to be expected that the reason for the tardy development of the fertile activities and of the inventive and creative fecundity, which are becoming so manifest now, will lie in the implanted characteristics of the race, and in no fitful judgment of a God clothed by passionate men with like passions with themselves. The words of a distinguished prophet may direct us, "All we have gone astray as sheep do". And how is that? Why, a bell-wether jumps a fence; the gregarious instinct governs sheep, and all the flock, without individual thought or capacity for thought, follow.

The human attribute corresponding to the gregarious character in sheep is the social instinct. Men must be so made as to tend toward each other not through argument and reason alone, but through an instinct, also, which acts more quickly than reason. This quality is healthful and civiliz-

ing when properly developed and directed. It finds its proper life in reciprocity, contributions and sharings. This idea has been met on other occasions in our discussions and is likely to be often met, since it conveys the gist of the Christly plan of social life. The individual "lays down his mite, his life, and takes it again a hundred fold" enlarged by the surrender. His contribution has become a constituent part of the general wealth, all of which becomes his in a very real sense in virtue of his contribution of an essential, and, without him, a wanting element. His specific skill has fashioned the instrument with which a Mozart or a Paganini may charm the world, and without which their transcendent genius would have failed of its mission. To the whole community and to each man of it has been added a hundred fold of wealth by this contribution.

But this wonderful capacity for reciprocal blessing may, by a suspension of the process of development, never leave the stage in which it knows only to draw from the mother or from society, without return, especially of intellectual and spiritual pabulum. Thus through the ages, uninstructed and thoughtless, the race has been, and still is, made up, as to the great body of it, of gregarious and cliental herds, not of reciprocally helpful elements. Tyrants have found their opportunity in this instinct of gregariousness on its lowest planes, to mislead and degrade their fellows. Religious leaders have found it easier to lead men as herds than

to continue Christ's kindly effort to develop the reciprocal virtues of the social state. They find it only necessary to jump a fence, make a demonstration—Islamism, Monasticism, the Crusades, Calvinism, Mormonism, Lutheranism, Immersionism—the following comes with little effort, especially so long as an act of faith or the submission to a rite suffices to secure immunity from deserved punishment, or to gain some object of desire. Nor is it long until the votaries of a dogma require no other evidence to hold them than the age of their creed or the number of its adherents. The sense of individual responsibility and social interests is lost in an hereditary condition of servility, self-distrust and self-abandon.

Balzac, in his "Medecin de Campagne", describes the result of this teaching in a community where superstitious ignorance, actively engendered in the name of religion, led them to rejoice in filth and disease and in the care and suffering these occasioned. A condition as terrible and heartless as that in which the system of caste in India leaves men, was the result. The only purpose of our earthly life, as men were taught in the name of that Christ who cleansed the lepers, healed the sick and fed the multitudes, before He spoke to them of heavenly things, was to furnish occasion for the suffering which was to purchase heaven—whatever the nature of that place might be for such beings. This leadership wholly ignored qualification for heaven. That would sound the death-knell to spir-

itual tyranny, by promoting manly thought and a manly sense of worth in the sight of God.

Peter the Hermit jumped another fence. Princes and people of what was then known as Christian civilization crowded after him in crazy crusades. They were taught that heaven was to be the reward for the slow death that came to them through starvation, far from home—a name these religious leaders trampled in the dust. Kings and prelates were permitted to exercise the “divine right” to dispose of the bodies and souls of men often better endowed than themselves, as well as of the wholly unconsidered mass.

Thus led for centuries by the bell-wethers of humanity, until all sense of personal worth and power was well nigh lost, it was a relief to the imagination, if not to the reason and judgment of some of these men, to learn, at length, that this terrible God “had, before the foundations of the world were laid, formed an everlasting purpose whereby He decreed by his counsels secret to us, to deliver from this death and damnation those whom He hath chosen out of mankind, and to bring them by Christ to everlasting salvation” (not by any betterment of their earthly condition or of their character), “but only by the merits and the sacrificial, expiatory blood of our Lord and Savior Jesus Christ”, appropriated by faith; *i. e.*, by “crying Lord, Lord”, and not through “doing the will of My Father who is in heaven”. Through discovery or invention by a new leader, a scrumpy

few could come into such relations to God by "faith and baptism", that "there could be no condemnation for them", and that their "lust and concupiscence were no longer to be counted as sin, but only of the nature of sin". (See Article IX and Catechism, still printed as the Standards of Faith.)

Many of these poor, uncared for, hopeless ones grasped at even this, and by their numbers gave such respectability to this dogma as launched it on the then sluggish stream of popular thought. Men were thus taught that even the development and exercise of their original, heaven-implanted faculties and sympathies, under the urgent divine influences, must necessarily lead to sin, by making them wickedly proud. "Not by our works or deserving". Why not? For fear of promoting pride and contempt of our fellows, when the very work recommended is the development and exercise of reasonable sympathy for our fellowmen, and the striving to lift the plane of life on which all stand; when the very effort of religion was to teach that salvation was a condition of the soul to be attained by personal effort and godly help, and not a reward of any body's merit.

So taught and led, so they did, and character-building, social enlightenment became an incident of earthly callings and ambitions, not of religious aspiration, either spontaneous or inculcated.

Within the year the reading world have seen an *ex cathedra* answer to the aspiring spirit of the age. "Why, these advancing people will soon be asking

us to believe and teach that 'God's chief end is to glorify man.' " Precisely so, my dear doctor of divinity, and so it is your chief end to glorify man, since only so can you possibly glorify God. In doing so you will follow God's constantly expressed purpose. Our only wonder is that you doctors have not found it out before. Men have come at length to learn that with wise and benevolent intent, God created man at the first with the attributes of a moral being—divine attributes—in His own image. They see no reason to think that He has ever ceased to be chiefly anxious to render this His image and likeness more and more glorious. As He is Himself perfect and all glorious, nothing which His creatures can do can render Him more so. His chief concern, then, must be to fill the earth as well as His heaven with like glory, by the perfection and glorification of the moral being which He has made susceptible of this exaltation. In this work He has to crave, and does crave and demand the sympathy and co-operation of men whom He has endowed with freedom, a dangerous attribute, yet one essential to the very definition of moral being. He often expresses His infinite abhorrence of sin, both in word and more emphatically by painting that abhorrence in the countenances and in the condition and manifest destiny of men who turn a deaf ear to His requirements. This is an irrevocable incident of His law, the moral law. He thus also shows His interest in the glorification of man.

Foolish men often seek to aggrandize themselves by pushing others down, thus giving themselves relative superiority. But relative superiority may be attained on a very low plane. The wise seek to lift themselves by lifting their fellows, and thus the plane on which all stand. Thus God, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wickedness and live". The proudest title of the true Christian is that of "co-worker with God". "My Father worketh hitherto, and I work". "Thou in Me, and I in them *that we may be glorified together*". "That we may be one". "God so loved the world that He gave Himself in giving His Son, that whosoever believeth on Him might not perish, but have everlasting life". "Herein is My Father glorified that ye bear much fruit."

This seeking the glory of God through the glorification of men was a leading feature of Christ's plan. It was one of the fruits of His lips which evidenced His divinity, and the clearer this is made to appear, the more tenaciously and reverently will a true manhood hold to Him as a divine leader and teacher of men. It is thus the highest office of moral being to promote the good of moral being. This was conspicuously the teaching of the great lawyer and preacher Finney, also of Spurgeon. David said, "Though I descend into hell, thou art there". And Theophilus Parsons, a great lawyer, chief-justice of a great state, and dean of Harvard law school, tells us that God is in all the universe,

including the hells, only as love, and to assuage misery as the result of sin, by restraining even the devils from bringing on themselves greater degradation, evil and suffering. Thus it is the effort of God to lift up, not to depress, to glorify, and not to blast. This is also the dictate of philosophy. Homer, indeed all great teachers, like Christ, inculcated this thought. For cruel ages has the opposite teaching caused the race to grope in unambitious activities. Saved by faith, not in ourselves as born in the image of God, the constant objects of divine spiritual interest and urgency, but faith in whatever mistaken ideal is taught by the church, that is, by its sacerdotal leaders.

I have said enough to indicate the general sentiments which have governed us in our efforts to assist our children to build effectively useful lives. Never doubting God's infinitely tender interest in our efforts, we have never for an instant lacked faith in the success of these efforts.

It would be blasphemy to suppress our sense of comfort and joy in this success, as we have all along felt a quiet and supreme enjoyment in the privilege of conscious active co-partnership with the urgent activities of eternally creative love. Our joy in our success is thus a joy of worship and praise for genuine and not stinted good, through the genuine and not stinted activities of the ever-urgent Father-love.

Thus ended the interview, said the lawyer, which has given me great confidence regarding the effort

we are making to build human character. The conviction becomes stronger and stronger that this is the one tangible effort a human being may make to "glorify God". The full and unstinted joy these people, now hale and clear of mind, at ninety, feel in the fruitage of their children's lives, points to it as, at the least, one fruitful way to provide for "enjoying Him forever".

God gave us one, two, three, four, five;
 With wondrous aptitudes alive.
 When seated 'round the board, we seven,
 Our home seems charged with bliss of heaven.

Inspired with ardor, every one,
 For work and life-ful, healthful fun;
 Inspired to know, to grow, to sway,
 They tax our wit to lead the way.

Between these babes and giant men
 Who do God's work with tongue and pen,
 Who build and weave, who sow and reap,
 Why long the road? Why often steep?

For God is love and still contrives
 To fill with heaven our earthly lives.
 He knows the joy of building, doing,
 High purposes of good pursuing.

Unselfish in His grand design,
 He shares with men this work divine.
 Mortals the bliss of heaven attain,
 Joining with God in building men.

But years have brought us empty rooms?
 We long for glow which never comes?

Nay, look again. God's wonders move;
Thousands sing gladder for their love.

Thousands of homes and hamlets glow,
Which late were dark with vice and woe.
And some have gone to their reward.
For work and fruit we thank Thee, Lord.

CHAPTER VI.

PAPER OF DR. PRINCE, ALIAS "THE PERSIAN PRINCE".

Thoroughly educated at home, he becomes a physician here.—Odd experience with current Christianity.—Learns its intrinsic excellence and heartily adopts it by exclusive study of the four Gospels.—Gives intelligent reasons, after forty years, for its superficial influence, the growth of "infidelity", the insignificant results of missionary effort.

The doctor was an Asiatic Prince. Beyond this he never revealed his nativity, which we conjectured to be Persia. Owing to his being complicated with his elder brothers in a rebellion, he, in the forties, fled to America. Being a thoroughly educated physician in his native land, after some three years of poverty here he studied medicine and practiced. Then came a fortune of one hundred thousand dollars from his estates. Long after this he became interested in our manufacturing interests, settled and invested among us.

An unusual number had assembled in the large auditorium which the city and county, largely through the interest in the purposes of the club, had by this time erected near the reservoir park. The reservoir was a beautiful lake of one hundred acres, now supplying the city and vicinity with water for power and other uses. It was surrounded on three sides by rocky banks and boulder strewn

slopes, and was constructed by damming a valley, by means of such excavations as developed picturesque cliffs and headlands. A park of two hundred acres extended from it into the city. The reservoir is filled by a service canal, three miles in length, skillfully engineered from a simple dam in La Petite Riviere.

The doctor was well along in his paper when I arrived. My father, said he, was governor of a distant province, and we had never heard the missionaries. An older brother traveled much, and by correspondence and reading knew something of religious and political systems in the West. We also knew much of paganism by business contact and by study, and were impressed with its ruinous effects on the individual and national character. Neither a man nor a people, thought my father and brother, who can have the remorse or other painful consequences of sin removed by formal expiations or imagined transfers of taint to an animal, or to another person, can be a strong character in virtue of his religion. By this interception of the law of cause and effect all motive toward virtue is removed from by far the greater number of minds. On the other hand, Homer (for we also read Homer), showed the Greeks how their ancestors were helped by the co-operation of the gods in their behalf, and what heroes this sympathy and active support made of them. Indeed, said he, the whole pagan system is effete in the minds of all thinking people among us. It is only maintained because of the impossi-

bility of resisting the influence of bullet-headed priests, who, to live off the sacrifices, control the people.

Our interest in this subject was strengthened by my brother's correspondence with Israelites in America, who had relatives in our country. I have since learned that his personal correspondent was of the reformed, or progressive class. At all events, this correspondent announced that "We, the Jews, recognize progress in thought and systems of thought; that revelation is persistent and progressive with the condition and needs of the people. Schooled in the symbolisms of the infantile periods of the race, which symbolisms, largely through the selfish cunning of the priests, became the innocent origin of sacrificial practices, in the early history of our people, it was natural that these practices should protrude themselves into the times when much better ideas prevail among the thinking classes. Thus David, Isaiah, Malachi, Jeremiah, preached against 'disobedience, lying, covetousness', not against omitting the sacrifice, but against the 'building of high places to burn their sons and daughters in the fire, which I commanded them not, neither came it into my mind'. They tried, in those old days, to show the people that God can not 'delight in sacrifices', as is proven by hundreds of passages in the scriptures".

These ideas led to very warm sympathy on our part with the Western thought. We imagined it to be the sentiment of the masses of Western people,

for we knew little of the Christian doctrine either in its true or its perverted form. What, then, was our astonishment on hearing our brother's report of the discourse of a Christian missionary.

“Owing to his imperfect use of the language he attempted to speak”, said our brother, “I did not, perhaps, come to a full knowledge of what he meant to say. I can best convey my impression of his story by the simple mnemonic form in which, according to my custom, I stored it in my mind :

“In a far distant country lived a great king, who had ten sons. Nine of these rebelled, alienating themselves more or less from the father's precepts, commands and interests. But afterward three of these sought to return, repentant, pleading, and desirous of being reconciled to the father and his government. They, however, met some of the six, who assumed to know their father's disposition in the matter. These said to the three, ‘Our father is exceeding wroth. He will in no wise receive you or permit you to return. Besides his personal feeling in the matter, he has, as you know, a parchment of principles, a law, said to be an infinite law, and which he esteems more highly than he does himself or the sentient beings for whom the law was made. Now, as we understand it, you have violated this infinite law. The consequences are infinite. You have, therefore, incurred an infinite penalty. You are finite. Your punishment, whatever that may be, must, therefore, endure through an infinity of time. In no way am I willing’, says he, ‘in view of

the personal affront, nor able, in view of the still greater fact of this violation of an infinite law, to receive you unless the tenth son, who remained loyal, and is innocent of any transgression, will deliver himself up to the wickedest of the nine to be a more than human, a royal sacrifice. In no other way am I willing or able to restore you to favor’.

“Perplexed by this statement, the three, in despair, looked about them, and behold, the tenth son had delivered himself into the hands of the wickedest two of the nine, who in anger hung him on a tree by driving spikes through his hands and feet. The three then lifted up their eyes and saw that their father was looking on, well pleased with this sacrifice, and was willing to receive and pardon them. The tenth son, in virtue of his royalty, had borne the full penalty of the whole transgression”.

Well, the story was so unreasonable and unlikely that it made little impression on our minds, and soon became to us a mere myth, a legend. I came to America without thinking of it. Being destitute I attached myself, as some of you know, in the capacity of half servant and half friend, to a gifted but dissipated young man, the son of a noted American statesman. We became very close friends, though his dissipation continued contrary to my customs entirely. Finally, after a prolonged debauch, the youth came to himself and determined to reform, but seemed greatly troubled about something. “The only way back to the respectable position in society which my people have won and

held, is by becoming reconciled to my father and his family. But I have so alienated myself from them and disgraced the fairest of American names, that my father can not receive me, nor ask my brothers and sisters to do so''.

Then my brother's story came to mind as to the peculiar belief that these Christian people entertain ; a belief the more strange to me the more I thought of it, and yet, under its influence, I went to the father and told him all the circumstances. I also told him that I had just received a valuable estate, that I had purchased a beautiful home near the city, and that I should be glad to give this home to him as the dower of a daughter about to be married, provided he would receive the repentant son into the bosom of his family. The scar on my face is the result of this offer. When I came to my senses after the blow, he was recounting to a few neighbors, whom the incident had called together, "the insult I had offered his manhood". "Why", said he, "the fellow knew that I was the father of that boy, and that any father on earth would give all he had or expected to have to win the erring son from his wanderings ; nay, would help him with all the strength of his manhood, with his godhood, if he possessed it, to return". Turning to me he said, "Don't you know any thing about our blessed Christianity? Have you never read its story of the prodigal son, or how God, the model Father of us all, so loved the human race that He sent His Son to win them back to good and Heaven"? I had to

acknowledge that, so far from having such ideas of Christianity, I had acted on what I had supposed was good authority for a diametrically opposite thought regarding it.

When I afterwards related to the father the incident I have recited above, we became warm friends. He accepted my explanation and apology, and “no longer wondered”, as he said, “that Christianity, so presented, made so little progress in its own or other lands, especially in foreign lands, where its acceptance must result from thought and conviction, and not from authority, fashion, or sympathy”. He then advised me to read, first of all,—and in my condition to read nothing else on the subject,—the four gospels thoroughly. This I did, reading, besides this in the Bible, only occasionally in the psalms and the prophets. I of course read it in the Greek, as, in the university at home, our knowledge of the Greek was very intimate. Here I found absolutely nothing to support the views my brother recited from the missionary’s discourse. I found, instead, an effort every-where to create an impression of helpfulness on the part of God; of anxious, tender solicitude for the return of all prodigals, and of readiness and yearning anxiety to pardon every person penitent; that is, showing a disposition to “turn from his wickedness and do that which is righteous”; thus putting himself in the condition required by God and all reason to be forgiven, and restored to a relation of intimate sym-

pathy with God's effort to help him and keep him from further degradation.

I then read the Epistle of James and those of John, with the same result. I then ventured upon the Hebrews. Here I found occasion to study some passages. I did this under the governing influence of the thoughts I had gained from an intimate sympathy with Christ's words and acts. Reading further, I found Paul a learned Jew, but familiar with the thought of all the nations, and disposed to approach his argument from their respective standpoints. Earnest and strong as were his convictions of the superiority of Christianity, with its inward workings and transforming power as compared with any other system, still his whole being had been impregnated with Judaism and with intense sympathy with the Jewish habit of thought, which, as scripture every-where represents, always inclined to idolatry,—to paganism. Reading his arguments made from their point of view, if, indeed, Paul wrote the Hebrews, which scholars question, a person unfamiliar with Christ's elucidation of His own system, or having a profounder sympathy with Paul's learning than with Christ's consciousness as the Truth, the Way and the Life, might be tempted to follow some of the hundred "systems of faith" which have been based on Paul's *ad hominems* and illustrations.

Meanwhile, I think that Christianity, as presented by Christ Himself, is adapted to supplant paganism, and that it will do so as rapidly as can be

expected, considering the tendency of the human mind to conservatism and indifference. It will not do so as a variation of pagan systems of expiation.

As I read Paul only with the purpose of holding my mind still to the subject of Christ's thought, instead of being bent on finding matter with which to reconcile the new religion with the old, formal religions, as seems to be the sacerdotal habit, I found noble inspirations in his thought. Nothing in literature surpasses the fervor of his convictions of the superiority of the Christian system, its perfectness as "the power of God to salvation".

And does not the Christian religion stand worthily on its own foundation of God's loving interest in man, and without the support of a system representing only the progress of a people out of the paganism with which it was surrounded and with which it had been stained through and through? Having the gospels, do we need to search the old scriptures for evidence that Christ's words and life represent God's thought and anxious love for men, who, without this interest, are likely to work their way to ruin?

All concede that the old system was so imperfect and incomplete in some way as to require a new system, at an enormous expense of suffering and labor. The expectation that a Savior would come was common in the Hebrew mind. In the expression of this hope, it was to be expected that, to some extent, the mental state of the speakers should

be mirrored, as Paul's early predilections are sometimes mirrored in his vehement efforts to convince. When dangers threatened the nation they loved, they looked for a Messiah to be a leader, a king to deliver them. When remorse for sin oppressed them, they expressed their hope for a Messiah who should ease their consciences by a sacrifice more effective for the purpose than the sacrifices which were offered for them daily. Paul knew and sympathised with this feeling. His arguments, especially in his fervent efforts to illustrate his thought, often bore the coloring of this Jewish view—humored it, perhaps.

These groveling ideas, as is shown by the inspired words of their prophets, were of the imperfections of their system, and of the low plane on which their system stood, as represented in the common Jewish mind. When the Christ came, what of these preconceptions? Did He encourage the desire to make Him a temporal king? Did He anywhere, in response to the other vision, represent Himself as a sacrifice to appease the wrath of "Our Father who art in heaven"; of "My Father, who worketh hitherto and I work"; who "So loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life"?

He proposed to relieve men of sin and the further consequences of sin, but by inducing them and helping them to "Go and sin no more", to "Strive to enter in at the straight gate". "Sell that

thou hast and give to the poor and thou shalt have treasure in heaven". "He that heareth my words and doeth them". When John sought proof of Christ's identity as the Son of God, "Tell him lepers are cleansed, sick are healed, to the poor the gospel is preached". "By these my works ye may know me, as my followers are to be known in their own consciousness and by the world, by the fruits they shall bear through the work I am come to do in and for them". From this beneficent plane shall we drag His thought down to the crudest, cruelest thought of the old system, which His came to supersede?

I should feel called upon to apologize to this intelligent audience for dwelling longer on a thought which to such multitudes is entirely effete, had I not within a month read, in the organ of a leading denomination, which organ belabors the people for their "increasing tendency to infidelity", and yet publishes, as orthodoxy par excellence, a series of articles entitled "The Atonement, in Five Parts". Thus: "Jesus stood between God and the sinner and so made peace; but He did not compromise the matter (whatever is meant by this), by asking forbearance on the part of God, and repentance and change of conduct on the part of the sinner. No, no, no. He faced the wrath of God justly due the sinner, He suffered in His own person the penalty due us; thus vindicating the righteousness of the law" (And what in the name of theology, even, does he mean by this, in these days? Is

God's law of love, justice and right of such doubtful character that it needs vindication to its author, or to men?), "and amply satisfying its demands." In a mountain feud we might find use for this last form of expression. For example, one man kills another; we can not find the murderer, so we kill his brother, and a brutal family express themselves as "satisfied". Does the common law? Is God in the place of this family, that His wrath must be so satisfied? "But while we, Baptists, believe this, there are evangelical (?) Christians seeking fellowship with us, who teach rank heresy, holding that Christ's work was unnecessary". This statement is without the least foundation in fact, and might be called malicious, were it certain that its writer was able to appreciate the HIGHER NATURE OF THE WORK which "evangelicals", with an "?", "teachers of heresy" without the "?", ascribe to the Savior of the world.

But to throw light on the associations from which this un-heretical author derives his terms and his notions of Christianity, note that a few lines farther on, he bases his whole scheme on the concensus of pagan nations in a scheme of salvation which the best thought of pagan lands rejects, just as the prophets rejected it centuries ago, and their people later. To prove the necessity of a more than human "sacrifice to appease the Father's wrath", he quotes the "practices of pagan nations all over the world". "Hence", says he, "in every land are found costly temples, and burning altars, and vic-

tims of sacrifice, all devoted to the one idea of *appeasing* the *Divine* wrath". And this appeasing the Divine wrath he makes a corner-stone in the Christian scheme, because it is a corner-stone in the pagan scheme. And yet he has just quoted Paul as saying that "God was in Christ reconciling the *world to Himself*, not counting their trespasses unto them". He had no doubt also seen Paul's quotation, Heb. x, "In offerings for sin thou hast no pleasure. Lo, I come to do thy will, O God". "This is the covenant which I will make with them, I will put my laws in their hearts, and their sins and their iniquities will I remember no more".

Yet in spite of such Scripture assertions by the hundreds, to this author, the obstacle to salvation, ever since the "Fall", is not in men, but in God. He, the Deity, is the object of effort on the part of Deity, since "I and my Father are one". God's state of mind being changed by the sacrifice of His Son, the work of salvation is accomplished (for an elected few, in the mind of this Calvinist, for all mankind, more logically from the premises, in the mind of Hosea Ballou, the father of Universalism).

I confess that to me, who was led so early to study Christianity from the New Testament alone, these views fully account for the much bewailed "waxing of infidelity", and for the fact that, in 1895, three thousand churches of a single branch of the Calvinist faith had no accessions of membership.

That all this which this man mixes up with much manifest truth, is utterly foreign to Christianity and to the dictates of the common sense of the civilized and enlightened people who have possessed an open Bible, have believed in Christ as a friend and savior, and in God as a loving and wise father, can be shown in many ways. I give one illustrative incident.

When this same sermon was repeated in Columbus, Ohio, for the thousandth time there, and at the time of the constitutional convention, in 1850, Hons. Thomas Ewing and Samuel T. Worcester (American readers do not need to be told who these men were), heard the flippant recital of the firstly and secondly of this invention of pagan priests, adopted by Romish rhetoricians, and when, finally, the question came, "How then shall man be restored", etc., Mr. Ewing whispered loud enough to be heard by several persons, "Samuel, tell him to *insert a pardoning clause in the Constitution*". And this, as we are finding, expresses the sense, not of pagans, taught and led by cunning and crafty priests, but of civilized men, who have read for themselves God's thoughts after Him, both in His revealed truth and in that in-born sense of equity between moral beings, which constitutes an essential element of moral being; which Paul declares to be universally and reliably in the hearts of men; to which God appeals in all His communications with men; to which we all appeal in social life, in club and court room. It also expresses the sense of every page of Holy

Writ, from Genesis to Revelation. "Forgive our trespasses as we forgive". "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wickedness and live". These and a thousand more pardoning clauses.

For myself, not reared from childhood in these methods of thought, I can, perhaps, better sympathize with those in like condition than Christian people can do. My correspondence and intercourse with non-Christian people convince me that it is next to impossible for Christians to appreciate the difficulty a pagan encounters in approaching Christianity as ordinarily presented. The peculiar nature of the tri-personality of God is absolutely unthinkable by them. When I read Dr. Taylor's reputed illustration of the Trinity to his students, I could go no further. "Imagine", says he, "three distinct objects, like these fingers. These you comprehend. Now believe them to be so united as to become one while they still are three. As to the manner or means of accomplishing this, that is to be taken by faith. Thus the doctrine of the tri-unity is to be received by faith". I could not do it. Pagans can not do it, since they have not, from childhood, practiced on the noted humorist's definition of faith: "Belief in what you know is not true".

Happily for me the difficulty was removed, as it can not be in all cases with other non-Christians. By a philosophy with which I have been long familiar, I recognize a trinity in all things, in God as well. This is not a trinity of persons, nor do the

Christian scriptures speak of "three persons in the one God", nor do Quakers, nor "New Church" people, the Swedenborgians, and many others who possess most enlightened views.

Let me try to illustrate the view of some of these. Of the astronomer's sun I know little. But besides the astronomer's sun there is a manifestation of that sun of which I know much more; the light proceeding from it, beautifying, cheering the worlds and at the same time making known to all intelligences the existence of that central orb. But besides this *manifestation*, though in a sense part and parcel of it, perhaps, there is a proceeding force constantly *acting* on every atom of matter in the solar system, producing warmth, energy, promoting animal and vegetable life, helping the world in every way. This is not two suns, not three, but one, triune, a trinity.

I also know next to nothing of the gardener's roses. I can not improve them, not even propagate them. Yet in a broad sense I know a rose, through a subtle effluence of beautiful colors, through its fragrance also, acting on my nerve; both these manifesting the existence of the rose and contributing to my happiness. These are not three roses, but one, though a trinity or more in itself.

So men pass my house, mere things to me; no interest is stirred in me by their passing. But I enter my home, men and women are there, old or young, and how different. They *manifest* themselves, their inner, their whole being to me, through

radiant smiles and the beaming forth of love. An added, a second personality, let us say for want of a term, reaches, through the eye, my heart of hearts. They send forth the sweet melody of voice, the rich harmony of voices. They affect me with their ministries of care, helpful attentions, strengthening nourishment, life. Each is one, but to me at least a trinity of blessing.

Can I fail longer to get an intelligent glimpse of the one God, of the divine effluence, or manifestation of the one God, in Christ; the method of manifestation varying from that in my family with the nature of the subject? Can I fail to see how the influent energy and divine force of Deity may operate on my life, my heart—the Holy Ghost—drawing me as the sun draws and holds the planets in their paths, while it also infuses life like the sun. Thus understood, I have no prejudice against the terms, Father, Son and Holy Ghost, three personalities, if we have no better term, yet One, the triune God, the Trinity.

Can I longer doubt the possibility, the probability of the incarnation—God's method, now, in time, of manifesting me to my children, Himself to His creatures? Can I conceive that a God of love, related as father to a world of moral beings capable of being influenced by Him, could refrain from thus manifesting Himself to them through the incarnation, since that is the most convincing, if not the only really available method? Can I fail to understand more or less clearly how God our Fa-

ther, being once manifested to our comprehension in a measure, may ever after this be with us, as the "Spirit of Truth", the Comforter, the inward light, the monitor which tries the reins and pronounces within us hourly the righteous judgments of God, not only, but creates us anew and so transforms us into the likeness of God that "sin has no longer dominion over us", so that there "can also be no more condemnation". Christ tells us who He is, in the gospel of John: "The Logos, the Word", the manifestation or expression of God's thought in the flesh, and thus the "Light and Life of the world".

Paul says of him in Hebrews: "Who being the effulgence of His glory, and the impress (in the Greek, 'character', used also of the image of Cæsar on Roman coin) of His substance", etc. In Romans, Paul calls Him the "prosopon of the Father", that of the Father which may be presented before the eyes of men.

After these scriptural appreciative references to Him as representing in His life the godhead itself, how is it possible to conceive of the Father's requiring Him to suffer death to appease His wrath?

This livid background of the Father's wrath may have seemed necessary to set off to savage, sensuous minds the tender sympathy of the Christly character. It might also to such minds magnify the sacerdotal office which undertook the task of mediation. Neither of these considerations is relevant to an enlightened age, and to such they are

accounted unmoral and unreasonable. How different from this arithmetic of bargain and sale, this balancing of accounts with blood, is the arithmetic which God's daily dealings with men exemplify? "Mary", said a sprightly teacher, who knew when cherries were ripe, though for some reason they neglected to fall, "if you had forty pieces of gold, and Henry should steal twenty of them, how many would you have left?" "Twenty." Something in the tone of the shrewd teacher now encouraged Henry, whom pecuniary considerations had embarrassed, to add, "And, Mary, if you had forty measures of love, and I could steal all of them, how many measures would you have left"? "Eighty", was the prompt reply, for she knew the higher arithmetic of human love. After this success in a pleasing purpose, the teacher ventured to add: "And if you should devote all these to making others, even those who hate you, as happy as you are to be, what would you have left"? "An eternal weight of glory, of joy, of love". For she also knew the still higher arithmetic of divine love.

And yet our theologian, as introduced above, would, for the sake of a theory built up out of a misconstruction of a tradition, exclude the Author and persistent distributor of all this bliss of love, from its beatitude, by representing His churlishness as so deep-seated that only the blood of His Son can assuage it.

Yet men are "infidels" who question this horror. Is it strange that after centuries of it as the corner-

stone of the popular faith, war has yearly increased in bloodiness, and that "Peace and good will" are so amazingly slow of realization, especially since the first century? "For at the first", according to a popular writer, "even Christians loved one another".

I can not here review the whole system. It sets us a great way on, however, to see that the key to the common error regarding reconciliation with God into those new relations in which it is possible to grow into goodness, is found in the plain and unmasked perversion of a basic statement of God's word. Article II of the "Articles" reads: "One Christ, who truly suffered, was crucified, dead, and buried, to reconcile His *Father to us*, and to be a *sacrifice* not only for original guilt, but also for actual sins of men". This is a presumed attempt, by one who had in his mind a paganized notion of atonement (at-one-ment), to quote Paul's transcendently sublime assertion: "God was in Christ reconciling the *world to Himself*, not reckoning their trespasses unto them." The difference, as it is seen, is as great as language can make it. Restoring the scripture reading inverts the whole thought and expresses what I find to be the rapidly growing view of the subject to-day.

The definition of the word "sacrifice" is equally perverted, and this perverted definition having attached itself to the word as now used, in common life, renders it more a task for us to fall into the old thought expressed by it. But for the fact that this

subversion has led to a depreciation of genuine character, except as a by-product, its discussion would be out of place here. As it is we can not afford to pass it.

The word etymologically means to make sacred, to set apart for sacred use. One Hebrew word rendered sacrifice means to slaughter for food, another to cause to ascend. To make sacrifice is originally, then, to present, to send up to God as a pleasant gift, like pleasing food. Thus, Paul, in Phillipians, says of a welcome present, "an odor of a sweet smell, a sacrifice well pleasing to God". In Hebrews, "By him let us offer the sacrifice of praise continually, the fruit of men's lips, giving thanks to his name; but to do good and to communicate forget not, for with such sacrifice God is well pleased". There is no doubt that the Jews, like modern Christians, inverted this order of thought. To them as to us it came to mean something parted with reluctantly; and thus, offering sacrifices came to be allied with giving up sins, then giving something in addition further to satisfy and propitiate the favor of God to ease the conscience. But to correct this read many Psalms and many other Old Testament texts. So also in Ephesians, "Walk in love, as Christ also hath loved us, and hath given himself an offering, a sacrifice to God, for a sweet smelling savor". Christ himself says, "I lay down my life that I may take it again", as we have seen. "For this purpose the Son of God was manifest that He might destroy the works of the devil", not that

He might appease the wrath of a "God, who so loved the world that he sent his son into the world to save it". Again, "I sanctify myself that they also may be sanctified through the truth". Clearly the Christly, godly way of salvation.

To sacrifice in the Old Testament was an act of worship. Death was not a necessary incident to offerings of this kind. Lev. ii, 4, "Cakes were to be presented and details were given"; ii, 14, "Meat offerings of first fruits, green ears of corn dried by the fire, were offered"; all described like the killing of animals in an animal sacrifice. In killing an animal for food, the death of the animal is in no case the end sought, yet, in the quite natural perversion of the thought in the minds of sensuous men, death, suffering, grew in significance till it became representative. Then sacrifice meant to kill; finally, the animal died in man's place, and his blood secured God's favor. Then the costlier the sacrifice the more effective, and human sacrifice resulted from this downward tendency of thought.

To make this more clear see that in one case one goat was made to bear the sins of the people confessed on its head. This goat was *not* offered in sacrifice but sent into the wilderness of forgetfulness. The goat, without real or representative taint, was offered a "sweet savor", etc. That it might be a sweet savor no animal was offered in sacrifice which was in any sense imperfect, really or symbolically. All this was in accordance with the fashion of all early tribes who indulged freely in symbolic lan-

guage, which, next to actual deeds and things, is the most impressive language. To the Indian a wayward daughter "is a thorn in the moccasin", a stubborn son "is a tree in the path on the way to the wigwam". So the reek of a heifer, whose breath is purity and sweetness; of a lamb, the symbol of innocence; a bullock representing healthful strength; a dove, the symbol of affection; the reek of these ascending from the altars conveyed the sentiments of the worshipers toward Heaven, as these worshipers were gathered about the hill or mountain summit. A day comes when again they are conscious of guilt. They take a lamb from the flock to reproduce the sense of forgiveness and purification the other day so pleasing. In time this process deteriorated into a *purchase* of pardon and peace, an expiation.

I can refer to only a few directive points in this question, culled, without pretense of originality, from luminous volumes written on it, which show that every passage in the Old and New Testaments is much more effective of the purpose of the speaker in the original sense of the word than in the new, engrafted sense of it. They also show clearly that these definitions comport far better with the aim of Christianity to promote a genuine spiritual and religious life and character. It is these luminous treatises and not, as we think, a greater tendency of the age to forget the importance of religion, which has loosened the practical thought of the age from much of the old theology, and has

estranged men from it as a means of character-building.

This statement means little to the learned doctor who has just warned us against "appealing to reason in matters pertaining to religion", and to him who still more recently appealed to his hearers "to reverence the medieval thought because the medievals shamed the present age by their firmer faith in the doctrines handed down to them from the sacred desk". When a humanity emasculated of one of its most god-like attributes, reason, or when the credulity as characteristic of the savage as of the medieval, becomes an object of superior regard, such protests will serve to restrain this relatively thoughtful age from aspirations after genuine truth and goodness.

The age of free schools for all classes, of free instruction in all simple arts and economies, that homes may be more comfortable and beautiful as well as intelligent and promotive of the best interests of society; the age of asylums, hospitals, and free clinics; of sturdy battles for equal privileges for all men, women, and children; the age of humane societies, of effort to remove temptation by abolishing or limiting the evils of gregarious drunkenness; the age of a more individual and intense study of scripture than any other, will not suffer in comparison with any age, in clear-sighted views of Christian purpose and work.

As we know that character-building has not always been the purpose of the sacerdotal methods,

and that the scaling of the skies has been, it is not far to see how the system of expiation originated and has held its ground. It is not further to see that the man who, in accordance with the system, secures heaven by extreme unction or by a death-bed prayer, loses nothing in his own estimation, or the estimation of the world, by a life spent in oppressing the poor, in debauchery, lust, laziness, aimlessness of life, neglect of his family, or murder. The purpose of such a system may be attained with the lowest prevalent conditions of individual character and social life. The risk of losing heaven by a sudden death is the only real element of force its advocates can wield. And how often are these easy, cadenced sentences resorted to in revivals and camp-meetings? The moral force of God's law of cause and effect is thus utterly destroyed in most lives and weakened in all.

The numerous adamant assertions of scripture, "Whatsoever a man soweth that shall he also reap", on which God sought to build a kingdom of effective righteousness on earth, is replaced by the wall of coble-stones without mortar, "Whatsoever a man prayeth for on his death-bed, that shall he reap", since the meritorious suffering of Christ satisfied the demands of the law as to all questions of character and fitness.

Thus the lover of good and of men, the ever so zealous character-builder, however he may mourn that only apples of Sodom can grow on such a tree, must shut his eyes to all this evil, or be branded,

by the easy-going public sentiment it has engendered, as an "infidel".

It is this system, constructed by craft for an easy-going world, which has given us a pagan Thibet and a Christian(?) Spain. The modifications of these conditions in other Christian countries are due to other social and moral influences, which a good God planned from the beginning, and is ever planning, to overcome evil with good. Human experience, education, culture, man's inborn sense of equity and right, the constant, living, lifting, and healing influence of real truth, and of God's ever-urgent spirit, have measurably saved the freer Christian countries from the extreme results of the system in Spain and Italy.

If I could be allowed a word, *sub rosa*, so as not to offend household gods which have been the occasion of many tender associations, I should suggest that the hymn-book is the source of much of the sweetest fruit of life, and of many apples of Sodom. Luther's "Ein starkes Burg ist unser Gott" (A strong tower is our God) redeems his life, even though his instruction to the judges caused, through ignorance and credulity, the murder of many a "witch." Many of the soporifics of the hymn-book are also redeemed from their lethargic tendencies by some touch of humane sentiment. The tune and the pathos have kept others to the front, whose only quality is narcotic.

It does our burley, big-hearted Scotch sergeant, foreman in the foundry, the idol of the sick and

sorrowing, no harm perhaps, to sing the only thing he can sing: "Of all me father's family I loov meself the best. Me ooncle Sam take care o' me, the divil take the rest". But it is not the song which keeps alive his sympathies, nor would the words tend to soften the hearts of really selfish men. So, many who from habit, association, or an itching for mere pathos, sing Toplady's cradle song of sovereign grace, may be stalwarts among the workers in God's kingdom. But the influence of its one sentiment is to keep them in the garden of ease. It was originally aimed against the worker Wesley, and became popular, as all sedatives do, for its very sedative effect. It looks to God himself, in the person of Christ, to "fulfill for us all the law's demands", a term having no place in the Christian system.

For the scripture "work out your own salvation, for God is working in you that you may work his will", it washes, clothes, silences remorse, banishes fear, all through sovereign grace, of which we become the passive recipients, by crying, "Lord, Lord". According to our author of "The Atonement, in five parts", quoted above, "It does not even ask forbearance on the part of God, and repentance and change of conduct on the part of the sinner". (*Sic.*)

In this line of thought, also, one is tempted to observe, and with a higher purpose than criticism, how the holy, tumultuous rapture of Wesley's poetry promotes pride in his leadership, a pride well

placed, if always resting on the truth of the case. But, failing to notice that this rapture celebrates the triumphs of Wesley's notably active and fertile co-operation with God in reforming men and society, mere sectarian partisans are led to tug at their own boot-straps to reproduce the picturesque transports of "Old-fashioned Methodism", in which their pride seems easily to exhaust itself.

It is these lapses from those high ideals, purposes and efforts which gave the great leaders their power and efficiency, that has lost to the church, and especially to the great body of the clergy, that consideration accorded to these leaders of reform. When the Grecian people forgot personal heroism in idolatry of heroic ancestors, they ceased to be Grecians except in name. There is no true follower of Wesley, who is not to-day turning the world upside down with earnest sympathy and intelligent devotion to win men to good and God. No one would object to Wesley as a leader to-day, since he would now, as a hundred years ago, be a progressive thinker and worker for humanity. Calvin will be remembered in heaven for the saving reforms he effected by his godly work in Geneva, and which inspired John Knox to his great work in Scotland. Out of the current of weird, popular superstitions of his day, it is not wonderful that his ardent nature should conjure theories that should glitter for a time in comparison with the darker waters below. Nor is it a wonder that in Scotland, where these theories held most active sway, and where enlightened rea-

son is achieving its most radical triumphs, these theories should now be most effectually ignored.

The lesson these great leaders have left us is not in their isms but in their work and its results. These go to support Christ's assertions of the supreme ability of his truth and spirit to redeem the world to Himself and to good. With their spirit truly moving the professedly religious world in this day of active thought and reason, who doubts its power with the help of God's truth and spirit to realize the Christly promise of righteousness and peace and good, through whose fruits alone, "The Father is, or can be glorified on earth"?

I have dared, my fellow citizens, to discuss a few points in your widely accepted system called orthodoxy, because I have been urged to do so. It has been suggested that you would be interested to hear from one whose convictions have of necessity been formed through direct study of the sources of knowledge and through personal thought born of an absorbing sense of the supreme and eternal importance of the subject to all conditions of the human race. During my fifty years' residence in America, my interest in tracing the effect of different systems of thought on the character of your people has not flagged. The result to-day is an overflowing gratitude for the increasing evidence of a more intense and absorbing interest in the attainment of important ends through the simplest and least cumbersome systems of thought. This progress accords with the progress in physical

sciences. God, the source of creative force and of all forces, is Love. The moving spring, as also the shaping energy of God's methods with man is love; not a yielding, sentimental love, but infinite, eternal love, which sees the end from the beginning, and adapts appropriate means to its high purposes of good—but still love, with no parallax or shadow of temporal or earthly passion or bias.

My hope for a people who have been kind to me, and whom I love, was well expressed the other day by "a leading lawyer of the West", and quoted approvingly by Bishop Potter: "Out of the present condition of social unrest, which I see every-where around me, men will find their way to a truer view of the religion of Christ". Indeed, in England, where, during a recent sojourn of two years for special study, I became much interested in the advancing thought, as also in Scotland, I am glad to see that eight denominations have united in a New Catechism. This is a hopeful step and harbingers the millennium.

ROCK OF AGES.

[Adapted to the New Thought.]

Rock of Ages, cleft for me,
 Let me hide myself in Thee.
 In Thy likeness born again,
 Lead me, O Thou Light of men.
 While life's cares and strifes I know,
 Living Word, Thy power bestow.

God in Christ my heart to move,
 Shows His deathless Father-love;

Gives Himself and Heaven to me,
When, in love, He giveth Thee ;
Let that Father-love and Thine
Toward a brother kindle mine.

In my hands what price can be
For Thy changeless love to me ?
What for that eternal good,
Power to be a child of God ?
Childhood's trust, O let me know,
Childhood's joy to work, to grow.

Christ within, a living hope,
Can I fear, or, halting, grope ?
Health and strength in Thee I find,
Sin and death to leave behind.
Grant me, then, this only plea,
Heart to walk and work with Thee.

CHAPTER VII.

THE PROFESSOR'S PAPER.

Giving the club's educational, economic and moral work, including a system of education embracing all the life and its interests, assisted by special teachers and lecturers, employed by the county board of education to lecture, and conduct these studies, including, also, say sixteen well educated, well supported moral teachers, in a county of sixteen townships, with such "authority" as their good sense and spiritual masterfulness give them, in place of sixty-six sectarian "authorities", half educated and half starved, to propagate apathy and "infidelity".

After the residents of the county, all of whom were identified with the interests of the club, had become reasonably successful in their economic enterprises, and had reached, through the club associations and discussions, a revaluation of individual humanity and of social forces, as compared with all other human concerns, they turned their attention more seriously to educational facilities for their children.

They proposed here, as in other matters, not to take it for granted that because a custom was a hundred, or even a thousand years old, it was the truest and best possible, or because those assuming its direction exhausted superlatives in its praise, was it, therefore, a *ne plus ultra*?

For elementary intellectual culture, the "graded school system" has, for example, assumed to bear in its very name all the practical perfections. It is accordingly assumed that the more the individual pupil has of this system the better he must be educated. As several of the most intelligent and practical members of the club hailed from New England, or the West, where these perfections were generally understood to be at the zenith, their experiences and reflections were listened to with interest. They had found in the system the best possible means of studying individual character and of subserving the individual interests of pupils. But they also found the temptation so strong to make the system procrustean, exhaustively finical and showy, that it became a question whether even so perfect a system in theory has really so much advanced the true interests of education. New England experience had taught that boys who had attended a good New England rural school, four or five months in each year, and had been employed, not as drudges, but as intelligent coadjutors in farming activities, during the rest of the year, and had then come into a school of higher grade in a city, were quite sure to be the most practical and purposeful boys, and, in the most useful studies, the best scholars. Putting these observations along side of Dugald Stewart's doctrine, which was made a corner-stone in the Scottish system of education; that "the exercise of the imagination is more productive of mental growth than the exercise of any other mental

faculty", this experience led to much fertile discussion. Of course, Brand's definition of "The Imagination" is to be taken; the "contriving, inventive, creative faculty", the power to adapt means to ends, to take two things answering their respective uses, holding them to the mind's eye and constructing of them a third thing answering a different use. This removes the system the farthest from the aerial categories of the mere pedagogical theorist.

Without stopping to consider the reasons for this fact, it is a fact that men were and are planted quite near the ground. Their best growth is secured, and their best achievements are recorded, when they are grappling with the solid facts about them.

The fact that the Scotch people could become the richest people per capita on the globe, out of about the stubbornest soil on the globe, and at the same time furnish the strongest, most entertaining, influential thinkers, must grow largely out of their quick sympathy with all that is human, the humanizing influence of human interests, in short.

Paul, the tent-maker, could not fail to observe and tell us that, in the true order of development, there must be "The first man, of the earth, earthy, before there could be the second man, of heaven, heavenly". (See Grotius' correction of the evidently interpolated reading here.) We are to "*Rise into newness of life*", from Earth, even from the grave, before "we see Him as He is, and become

truly like Him". So as we go, the sense of the beautiful; the pure reason, the sense of truth; the conscience, or sense of the superlative excellence of good; the sense of infinity; the sense of God; all the spirit senses, are developed and show themselves as human qualities in virtue of healthy and orderly unfolding as human qualities. They are sustained and natural in their activities, they are powerful to influence and lift humanity, in proportion to their conscious relationship to human interests. Wisdom yields her treasures not only, but healthful, aspiring youth and manhood respond to the man of achievement, to masterfulness, in some line of practical life. Everet, at Gettysburg, was ready to barter the voluminous and labored fabric of days and weeks of refined effort, for the one, single, sweeping, comprehensive period of the Mississippi boatman's earthgrown sympathy and insight.

The digestion of these facts led, among other things, to a consideration of the proper time in life for developing the powers of observation and of adaptation of means to ends. The observation of intelligent mothers as to the growth of the child mind and the method of this growth, largely by contact with things and facts and by tentative, properly directed experiences, became of value. In this connection the assertion of a rather eccentric young "graduate", that a boy from three to four years of age is half as tall as he will ever be, and that, by this daily, interested, prying contact with his new world, he then knows half as much as he

will ever know, astonished the club as much by the narrowness of his escape from proving his proposition as by his announcement of it. It became evident that the nascent condition of childhood is as necessary to the awakening or keeping alive of its practical and efficient activities as it is to the acquisition of mere knowledge. The one interest stimulates the other. The two are much more certainly and in shorter time developed together than consecutively. Hence the value of keeping the child much at nature's free school outside of the school house.

Instruction in the use of the hand and eye, even if crude, has many elements of vantage. The activities of the country boy are intimately and familiarly in the paths of his daily, personal life. Hence they are accompanied by a more constant and pleasurable interest. With less consciousness of hourly accretions, perhaps, the aggregation is even more rapid and available. In so far as he may add a mastery of animals to his score his manliness has become more complete. The precarious moods of a yacht help in the same way. But to these ends the best of opportunities for obtaining a knowledge of governing principles and of related facts are essential to the country lad. Without them he becomes a mere mechanical drudge or a roysterer.

The field for the application of practical knowledge and thus for the acquisition of manly, self-reliant, masterful qualities are unlimited in the country. Reading and the exercise of unbiased

reason, with what opportunities the neighborhood affords for interchange of opinions, furnishes the means of acquiring a large and self-sustained individuality scarcely surpassed even in professional positions.

Accordingly, the importance of superior educational privileges in our country life was considered by our people as imperative. This intelligent conviction, though a gigantic stride, was, however, but the first step. Only a small fraction of the human family seem able to efficiently gather the interests of ten or a dozen years, much less of a lifetime, into the decisions of to-day. A less number can start upon and hold to a course involving constant expense, real thought, masterful care, and independent action under strong temptation to easy-going courses. Yet all this is implied in the efficient support of an educational system.

These conclusions reached, the next step looked to the inducement of really competent persons to devote themselves to the work of teaching. A four or six months' country school offers no such inducement. Whatever inconvenience may be implied in the assertion, some other plan than that which this practice implies must be found. How can the requisite permanence at a supporting salary be secured? The question could not be answered by a neighborhood committee having no authority outside the limits of a country district. The experiment was, therefore, forced upon them to have

the county organized as a single school district, by special enactment.

Under the conviction that five months was a large enough proportion of the year to confine a child to the school-room, they adopted a policy which secured the erection of a suitable house in each of such localities as would fairly accommodate the children and youth. In some cases provision was made to convey children from distant homes to the proper school, even across the subdistrict lines, if necessary. In other cases a suitable house was provided where farmers might board their older children at charges *pro rata*, or on the co-operative system.

Thus teachers possessing qualities above that of those who are satisfied to know and teach the three R's, were employed for the whole year of ten months, the pupils to attend in relays the grades as directed, five months in each year. A special teacher was employed in each of several specialties, going from school to school as occasion required. The employment by the whole county of such specialists furnished facilities for diffusing their valuable knowledge among the busy adult people of both sexes. Thus the study of agricultural and domestic chemistry, of botany, of entomology, of practical philosophy and hygiene, of comparative anatomy and the elements of veterinary science, became possible.

The increase of intelligence in the handling of domestic animals and of their comfort, perfection, and efficiency, became early apparent. The bugs

and worms of the gardens and orchards yielded to intelligent treatment, and the greater variety and perfection of garden vegetables, of fruits, and of flowers, conduced greatly to the health, pleasure, comfort, and refinement of the people.

The English people have charged that the Americans, while they own more horses, for example, than other nations, know less of the anatomy of the horse, and take, generally, less intelligent care of him. In this we have noticed great improvements. Our horses, under a higher intelligence and quicker conscience, are better groomed, and are fed and driven more intelligently. The hoof, one of the most cunningly devised of all God's handiworks, with the purpose of making it possible for the animal to throw, with great velocity, the weight of a thousand to fifteen hundred pounds upon a hard road each half second, for years, has been studied, greatly to the increased comfort and efficiency of the animal. Instead of its spongy, elastic character being destroyed by cramping shoes, the shoes are put on so as to leave opportunity for the hoof to spread with the blow, and thus to relieve all jar. In a thousand ways we are observing ameliorations of suffering under this higher intelligence and quicker sense of responsibility. Laboring people are no longer expected to be humane, refined, virtuous, religious, who are heathenishly crowded together in one-roomed cabins, regardless of sex, age or condition, as if only employers had human nature or souls.

Under the new departure from the old conviction that the three R's constituted an education, young people are learning something of their own temples for the indwelling of immortal spirits, and for the visitation and companionship of heavenly visitors. By the proper individual and municipal water supply and other material improvements, and a higher conception of our privileged relations, through temperance and purity of life, with the health-inspiring influences of the heavenly springs of life, a sweeter and more wholesome look characterizes the youthful groups.

This new interest has also led men and women, whose occupation gives them opportunities for special knowledge and experiences, to respond to the higher sense of social privilege and responsibility attained, by contributing of this knowledge and experience to the general good. Instead of waiting for systems of University extension to lift the whole of society, a liberally educated young lawyer, for example, yearly gives our club a most interesting course of lectures on parliamentary law. These lectures are listened to with eagerness by a large number of young men and women who had begun to feel the swelling buds of ambition or to forecast the increase of interest in social co-operative effort for building up highways to a higher intelligence and spiritual life, such as social clubs for promoting character building and for other social interests. Our county papers are obliged to meet the higher demands of the new life.

So the preachers, who are now beginning to drop their claim to being "called" to defend sectarian dogmas and to exclusive "divine rights" to minister in godly things, and are beginning to be appreciated as teachers and promoters of ethical culture, also lend a hand in this work. Devoting themselves to keeping alive a sense of our relations to each other, and to God as the keystone of all high character, and of all institutions and systems for building character—humanity—the inspiring and assuring source of all claim to human brotherhood, they find a much more exalted place in the affectionate appreciation of their neighbors than when engaged about narrower matters. As active coadjutors in building a more effective system of practical education, and social interests generally, their high relation to the general social life is better appreciated. Our human nature will never get beyond the need of high, spiritual ministration. The Frederick Robertsons, the Phillips Brooks, the Ian MacLarens, the Savonarolas, the Elijahs, the Florence Nightingales, the Elizabeth Frys, the Miss Willards, the Lady Somersets, will always be messengers of a higher progress in thought, and in effort to establish God's kingdom on earth. As every great enterprise requires its professional experts specially adapted to the developing of progressive lines of action, to facilitating processes, and to enlarging the application of the products of their schemes, so with the moral machinery of society.

Physicians also find it conducive to their happiness as conscious factors in a more complete social scheme, to prepare and deliver lectures on some of the broad interests their profession represents.

The intelligent employment of mind and muscle in the varied occupations this interest occasioned, has added almost as much to the moral forces of the county as the recent expansion of industrial interests by the introduction of manufacturing enterprises has done to material interests.

Young people who for lack of sympathy with the single business of farming, or who had been crowded out of the monotonous and infertile business of measuring calico, had become drones, with the proverbial dangers of that condition, now find life so full of inviting enterprises that no time nor inclination is left for droning or unfruitful occupations. Not that these changes constituted the sum of moral forces, but as a ship can then only be steered to its haven when it is under propulsion, so a stagnant individual or community has little promise of reaching high moral or intellectual conditions.

It is not my intention to weary you with details of the improved methods which the more active popular interest in real character building has been instrumental in developing in our community. It satisfies my purpose if, auxiliar to our general interest, I have shown that in this social mine, which has been so long worked over, there are still veins undeveloped which are destined to yield large re-

turns. I am convinced that under the nourishing influences of a sufficiently urgent popular interest many improvements in the methods of youth culture are yet to be developed. All that is desirable can not be secured by pedagogical theorists. Indeed the extravagances of any class of people who are left to spin theories *ad libitum* in their closets, are often the very things to be corrected. If the theorist is a Greek scholar, nothing which does not pass through his wicket can be education. He can not see that the God who calls eighty per cent of the human family to the farm, has not failed to attach to this business all the conditions necessary to the highest culture. If a physicist, he sees no use to be subserved by linguistic culture.

Broader methods of thought than those which characterize men who are not called on to battle with life's actual, broad and thorn-armed interests, are also necessary. Without the least intention to be invidious, we are obliged to notice that pedagogues, clergymen, book-keepers, men accustomed to live alone on salaries, and who are not called on to invent, contrive, create resources, are not necessarily the best leaders even in their own specialties. The experiences and reflections of men with judicial, commercial and constructive habits of life, must furnish the framework of any effective social scheme which embraces all these detailed interests, together with that broader interest common to all.

Manual training schools, for example, now doing good work for the youth and the country, were es-

established without pedagogical suggestions and largely against pedagogical protest. No one is to blame for this. It was inevitable in the nature of things. Men who in their experience saw the necessity of preparing their children to meet the conditions forced upon them by the peculiar methods introduced by the narrow and exclusive interests of the artisan classes, furnished in large part the moving force to this progress, now become much broader than even their thought. These facts tend to show the truth of our contention, however, that only under the nourishing influence of an active and urgent popular intelligence is any improved method of youth culture likely to spring into being, or, if it does so, to leave its swaddling clothes.

Thus the first and essential requisite of an efficient system for real education, character-building, in any community, is this nourishing influence of an all pervading urgency for such a system and its solid fruits. This supreme valuation of this interest, as compared with all other interests secured in these days, all other requisites can be added. From the suggestions of university extension courses, of resident and non-resident universities and the like, there is no lack of intelligent suggestion along these lines. Our one purpose is to contribute a force ever so trifling toward rallying the denizens of field, hamlet and village, into conditions for availing themselves of the means already developed on the higher but numerically narrower planes.

To clear the way for the thorough and exhaustive

organization of all the industrial, patriotic and other moral forces to effect this great work of character-building in America, the widest range of discussion has been indulged in. No effort has been made to leave the plane of the hearth and the plow-beam, which represents by far the broadest human interest numerically, and at the same time the most available material for successful manipulation. It is of course the purpose of the club to leave university education to universities.

Of the fertile promise of the increasingly popular club life, which for its best purposes may be said to have begun with the Y. M. C. A., and to be finding so far its best broadly popular exemplifications in the high purposed woman's club, I feel called on to say but little. A leading and highly appreciated characteristic of our own club seems to be tangible recognition of our essential mutual interest in the great movements of life, in its greatest and most sacred concerns, as well economical as intellectual and moral; an interest too great to be left entirely to hireling agencies or to chance. The form of this organization, a combination of sections having special interests to consider, all related to and centering in the common interest, enables us to foster interests, classes of interests, and interests pertaining to classes of persons, heretofore wholly neglected or very inadequately attended to by any organized forces. It gives to all these interests and classes of persons a chance to be represented and to avail themselves of the advantages of all the progressive

movements of thought; through reading matter, lectures, experiments, discussions. The result has been to quicken a sense of social privilege and of individual responsibility, all of which has multiplied effort and the fruits of effort.

The fact that the county has, at public expense, erected a spacious, attractive auditorium, divisible into convenient section rooms, is a weighty recognition of the importance of the purposes of the club. As the public court-house recognizes the importance of a tribunal for adjusting unbalanced or doubtful rights in all the departments and on all the planes of life, so the auditorium is a recognition of the importance of such social activity on the material, intellectual and moral planes of life as shall result in a proper understanding and recognition of these interests and these rights, and in the personal realization of them without resort to querulous issues regarding them. Thus peace and good will are promoted.

This preventive action has been found, so far, to be much cheaper than the common curative and restraining measures; and incomparably more efficient than the efforts of the sectaries, conducted with little apparent purpose, except to keep full the rolls of the organizations.

Following the rule that all things are likely to have a reasonable limit, our aims have considered only the rural counties and their larger or smaller centers of population, which have thought clubs and their blessings in the way of science and other

lectures and instruction courses must always be confined to cities. In these there is not an interest, from the professions and manufacturing interests to that of the hod carrier, which has not been quickened and elevated, in its economical as well as its intellectual, social and moral aspects. Men have learned, to the surprise of many, that in lifting the common planes of life they have most effectually lifted themselves and their families. Every quickened influence, on any of the planes of life, has become a quickening force and fertile of new general resources.

As the railroad and the steamer are only possible to Croesus and the king by embracing interests as broad as the world, so our club and its auditorium has, by its all-embracing popular character, furnished resources for culture and comfort which the best conditioned individuals could not secure among the disintegrating and distracting competitions, rivalries, and jealousies of sacerdotal-sectarian rule.

The auditorium, with its audiences of one to six thousand, for example, is able to call to the service of religion and social improvement, the largest and broadest minds of the land. Its larger field, its broader, less sinister purpose, its better promise of results, its ability to furnish to talent, learning and religious aspiration, comfortable conditions and a higher appreciation of service generally, afford far higher inducements to the best talent, than the multiplied sects can do toward that highest art-field of the universe—character-building.

The auditorium for the gatherings of the people of all the county has, of course, given new and efficient impulse to road-making. It has not, however, diminished the eagerness of the more distant neighborhoods to build or utilize convenient edifices for grange meetings or religious gatherings. The larger life and higher aspirations inspired by the Spurgeons, the Phillipps Brookses and Ian McLarens, who have found a home for their work in our auditorium, is not likely to show itself in meaner privileges in the home and neighborhood.

We have found less difficulty in awakening general interest in humane matters than we anticipated. That many "outsiders" are more ready to take up the great interests of humanity than are many sectaries, or than sectaries suppose, witness that in 1850 the small city of N., in Ohio, had a rival sectarian academy at each end of its one long street. These were offering education to such as could pay a round tuition and dress well. Many women were shortening their lives over midnight oil to earn the tuition and dress that should free their daughters, especially, from "the disgrace of attending the public school", an utterly neglected ragged school, in fact.

Tired, ashamed, alarmed by these conditions, enterprising men and women, not of the church interest, and against the active opposition of many of that interest, joined to improve the people's schools. The best people gave themselves to this work, as Christ gave Himself to His Father's work.

A club of noble women met each week to cut and baste garments to be taken home to make for any children who were not comfortably and cleanly clad. Twice a month some one of the best residences in the city, containing a musical instrument, was opened to afford an opportunity for any, the poorest and the richest children, to engage in cultivating exercises on equal terms. The school was soon doing so much better than the schools first referred to, that the children belonging to the families interested in those schools began to drop into these. In three years the two academies sold out to the public school interest, which has been doing superior work for the community and humanity—that is, for God, ever since. I remember how, after three years, a well-to-do merchant crossed the street to express to me his satisfaction that “the hitherto unprivileged daughter of his washerwoman had, on the rostrum yesterday, surpassed his own daughter, who had enjoyed all the advantages attainable in first-class institutions.” This child of the people became an efficient teacher and helped, by her sympathies and work, many of her own position to higher planes of life. It happened—by mere accident, of course—that no clergyman joined in this work until its success was well assured. And the above was the concurrent history of scores of Ohio cities.

It is also true to-day, that city churches whose chief characteristic is loving work, leaving dogma purposely behind, are growing rapidly and con-

stantly. Of course this remark applies to cities of some size, and it does not contradict our contention regarding the evils of finical divisions in the townships and villages, where still a majority of our population, and its most promising classes, remain. It emphasizes that contention. Furthermore, in a state where my acquaintance is wide and intimate, I know that "I speak the truth and lie not", in saying that there are thousands of teachers whose earnest, honest purpose to glorify God by helping, lifting, glorifying humanity, will compare more than favorably with these qualities in as many thousands of clergymen, not obliged nor accustomed to submit the results of their work to any measurement. Yet thousands of these teachers have never "made a profession", "subscribed to a creed".

It is, at the same time, true that thousands of the clergy would rejoice in greater freedom, but they fear that neither their congregations nor their professional brethren would sympathize with them. And let the physician or the lawyer who would censure the clergyman who hesitates to break his lock-step with these great historic organizations, try it by action which challenges the interests sanctified by the customs of his profession.

The great need of the day is a number of giant leaders, like Spurgeon in his later, freer, better days; Charles Terry Collins, Beecher, Swing, able to make their way in organizing those who are willing to devote themselves, as to the higher side of

life, to glorifying God by co-operating with Him in the uplifting and glorification of men; just as men and women are organized for the special work of youth culture and for other forms of good, without being burdened with or tempted to the defense of medieval whims. It is not to be expected that the common clergy will initiate such a movement, with the bones of recusant reformers whitening the professional paths. There is, however, a larger amount of willing and effective material, on the higher planes, intellectual and humane, that is, on the truly religious planes, in and out of these glacial intruders into the busy bays of this earnestly active age, than is generally known of. Our organization has found no difficulty in enlisting the sympathies of nearly the whole community, since a promising start was made, and it is thus demonstrating new practical possibilities. The women's clubs, the Christian Endeavor, the Salvation Army, the Y. M. C. A., are tentative, though sometimes merely strategical, compromising, and apologetic, approaches to this deeper set and broader work for which we contend.

As I am not without modesty and sympathy, and perhaps should not be without a wholesome fear of "authority", I desire to whisper the following bit of history into the private ear of this great assembly of representative teachers, my brethren. During the last sixty years, which may aptly be called the teacher's era, beginning with Horace Mann and Henry Barnard, in the East; Samuel Lewis, H. H.

Barney, Lorin and I. W. Andrews, and Leggett, in the middle West; Edwards and Picard in the then far West; with the great hosts who were touched with their leaven, or, like them, with the direct baptism of the spirit of humanity, that is, of God; including more recently the teachers in all the greater universities, whatever their origin, since many of them are now doing stalwart service in picking the mortar from sacerdotal walls of division; these great, organized hosts, having thirty hours of weekly intimate, sympathizing contact with the entire body of nascent childhood and youth, have, during these sixty years, occasioned more substantial progress toward the millennium than was made during the whole of the long centuries since primitive Christianity was displaced from earth by sacerdotalism, which so long controlled all educational interests.

Gentlemen of the board of straggling and expensive inefficiency (see ecclesiastical testimony, *supra*, pages 17-22) and ye gentlemen of the board of proudly complacent infidelity regarding the power of the "Living Word", as set forth in Christ's simple life through the gospels, to bring men into and train them for a kingdom of heaven on earth (see Phillips Brooks' sermons), we of the hearth and plow-beam, in and out of the church, are ready for something better than your weary, promising centuries have given us, through the distracting devices of "primitive Baptists" and other primitive dogmatists.

We henceforth, and for the purposes of genuine character-building, desire God, as the God of the Bible and of reason represents Himself. This God we understand. We hear His voice. "He leads us out of the land of Egypt, out of the house of bondage". He calls us: "I am the Lord, thy Good, who forgiveth all thine iniquities, who healeth all thine infirmities"; "Blessed are they who hunger and thirst after righteousness, for they shall be filled".

Spurgeon, Brooks, Beecher, Finney, Charles Terry Collins, Swing, sanctioned our choice of this rediscovered God. Here and there, in Scotland, in the large cities of England, and especially of America, great leaders are turning away from your dogmas, as matters of no relevancy in their work of saving the world from present ruin, and not noticing your designation of them as "evangelical (?)". They are taking to this God, and are trying to build God's kingdom here, on earth. So do thousands upon thousands of the people hunger for a fertile, efficient gospel, that where such a gospel begins to be preached the churches grow amazingly.

For the villages and townships of America, shrouded in multiplied sects, which divert in rival, jealous distractions from a proper provision for one effective institution, with a purpose which commends itself to the common sense of religious people, in place of a starving five or more institutions, with just life enough to pose, and to divert means

needed to support teachers qualified to build in the youth of the place efficient, patriotic and religious character, and from other beneficences; of all this crime against the country, humanity, and the God who seeks His own glory through the perfections of moral beings, O Lord, how long?

Meanwhile the teachers and the young men and women of what the highest European authority has pronounced the foremost nation on earth, and of an age when the inspirations of this great people may, in the very hour of their birth, become the aspirations of the remotest tribes of the globe, have an unspeakable wealth of promise and load of responsibility.

There is a sun of the moral universe, a Sun of Righteousness. The spots which have obscured the light of this sun are in reality no more, in their relation to its great resources, than are those which figure almost unnoticed on the physical sun. But as a shilling near the eye may wholly shut out the moon, so while the world has suffered itself to be busied with forms of faith and faith in forms, the great resources of the moral universe have been largely lost sight of. We have perhaps a right to feel impatient with this fact and with the fact that the race has been measurably shut out from its great inheritance of heaven on earth, by the interest into which it has suffered itself to be drawn by the promise of individual admission into a distant heaven, by so easy a figment as imputed character, evidenced by a "confession of faith" in the

saving efficacy of imputed character, and founded on the fiction that man's chief end is to reach Heaven, instead of that nobility of soul which glorifies both God and man. We may be more impatient still that this figment has so soaped the wheels of the gospel chariot that they have slipped on every humane, that is, godly interest, represented in earthly activities, and have left the earth, to which the century nearest the Christ life gave such promise, on a moral plane so much lower than that promise.

These centuries have, however, brought their lesson. Not until centuries had prepared the way for the announcement, perhaps as much through Greek culture in abstract science and in poetic forms of thought, as through the more sensuous, albeit often poetic forms of Hebrew thought, was the race ever told that God is spirit and seeketh such to worship Him as have risen to the plane of spiritual appreciation.

It may be that the heavenly fire has been permitted to burn thus dimly in mere forms and creeds, in waiting for lessons which this age is teaching; of the moral force there is in education, its cultivating, its creative power, its demonstration of the present and promising value of work; its serviceableness in the production of the comforts and refinements of life; the lessons also which the activities of commerce bring to an actively intelligent age, by their development, through intensely active intercourse, of a sense of human interdependence, a sense of

equity, justice, and truth, and of the indispensable-ness of these in the activities of life as well as on the spiritual planes. None of these lessons were taught by the institutions or systems so long under clerical supervision.

Speaking after the manner of men, God seems to delight in co-partnerships with all moral forces. He seems willing to wait that "all things may work together for good". And so we of the hearth and plow-beam, the world, can welcome light from many trains of circumstances, some of them of wonderful significance in the history of these later centuries.

As when the darkness of superstition and ignorance covered the moral sun, a Moses, Elias, Daniel, Isaiah, by their characters and inspirations more than by their words, spelled out the words "Let there be light, revelation"; so a Sidney, a William Penn, Franklin, Jefferson, Otis, Adams, Warren, Horace Mann, Whittier, Emerson; at length Spurgeon, Phillips Brooks, Finney, Beecher, Swing, a respectable body of Scotch clergy and their sympathizers, developed the new light of freedom; first, of political freedom, then the freedom of the divinity which is in and parcel of humanity, to battle directly against assumed "authority", the "divine right" to the exclusive exploitation of spiritual forces, and to the interpretation of the simple thoughts of God directed to the race. Under this political branch, which is but a branch of the tree of liberty, a nation has sprung to the van of the

millennium's old civilizations in a century. Through freedom and the sense of responsibility it imposes on hale minds, and consequent effort toward a like common purpose, which seems coming to the age to stay, as freedom in education came half a century ago, to show the miracles of which the race is capable, when free, and to show how easy it is for men to work together in a common purpose of real good, what may we not expect?

And when men not only feel the privileges and responsibilities of freedom, but reach the higher point of realizing that religion is not a system of pronouncements by self-appointed councils, but that it has its eternal basis in each heart; that, however sacred Sabbaths may be, they were made for man, and not man for the Sabbath; that however great are temples, and that which they represent, a man is greater than both, we shall have a basis for humane, religious work.

And when man is still further recognized as having now, to-day, as when first created in the image of God, such a divine nature as pronounces, with Christ, the supreme blessedness of active, fruitful righteousness, goodness, just as with Christ he affirms that three times two are six, and through the same certainty of consciousness, not faith, and that this consciousness through experience, is the goal of faith and of religious teaching and attainment, then can our efforts become one with those of Christ and of his angels.

The relation of experiences which brought all

the members of our club, I do not say to these conclusions, but to the clear convictions which lead to the confident expression of these conclusions, have been full of comfort to us all, as firmly establishing working lines for our efforts. Indeed, these recitals grew to seem unnecessary except to establish a common recognition of the authority of scripture and reason on which they rest, and as showing the concert of thought and the identity of conclusions to which these relations tended. There is strong evidence that had the audiences been hundreds of thousands the same unanimity would have shown itself; for, as if by a universal agreement, men seem to have ceased to look to sacerdotalism for light, or to try to gratify their spiritual sympathy along its lines of thought. I am informed by publishers that all its treatises are a drug on the market, at half the prices they commanded five years ago, thus bankrupting the firms which have hitherto prospered by their sale. And this, while the sale of Bibles is multiplied by large factors. Blessed be women, through whom so much of this last comes.

That all of the non-churchly classes are not indifferent to these conditions, witness one of scores of similar letters: "We talked of progress, hoped it. Things in the rural districts are *statu quo*. Our county of sixteen six-mile townships has still its three to seven churches, of as many sects, in each; sixty-two in all, besides those at the county seat. Some of these are served by tramp preachers, who

pick their livings in four townships. Their congregations, in consequence, attend but twelve "services" a year, and are without Sunday schools. My business calling me about, I this year heard four times in one month the fully illustrated, traditional, 'Christ stands in place of the sinner to receive the blow which justice directs against him'. Not one word of the new creature in Christ, sustaining new relations to justice, and obviating the use of the sword. Is there nothing genuine in this direction? These men seem not to learn that, whatever heaven may be able to do with character so slipshod as what results from this teaching, and from the superficial motives which hold men apart in religious efforts, it never will build a kingdom of righteousness on earth, nor meet the old and new demands now made on American citizenship. Ignoring all these patriotic and humane considerations, those people who, and whose parents have enjoyed sweet religious experiences in some particular church, seem unable to conceive the possibility of such heavenly delights in any other. So this expensive and obstructing disintegration of effort must continue to ramify all churchly enterprises; multiplying missionary boards, with their separate six-thousand-dollar secretaries, treasurers, solicitors, typewriters, office expenses, so that their name is legion who utterly refuse to contribute to these "generous absorbents". This alienation of interest involves their colleges and other interests. Each sect, notwithstanding this, still asserts its

Mohammed to be the only true prophet; and so, large multitudes who are unwilling or unable to give the matter sufficient attention to see that all this lumber of partisan machinery is not of religion, but of such sinister interests as gather about political parties, even when the interests of the country are supremely urgent, become indifferent and drop into infidelity as to all religion.

The well-meaning, really religious sectaries, whose name is legion of legions, seem also unable to see that Elijah, Elisha, Daniel, Isaiah; with Simeon, the Johns, James, and Paul, had delightful and profitable religious experiences, before creeds and their divisions were, and through faith in the simple truths of the gospel, through the operation of the simple life of Christ, as the "Living Word", "the Spirit of Truth", the "Manifestation" of the Father's love, and of His actively urgent interest in men. They are sometimes offended when told that their choice experiences came not from the accidents of their sectarian scaffoldings, but from the great Sun of Righteousness, whose healing, invigorating beams permeate every condition which occasions men to *turn* their faces toward it, and that these sectarian incidents, whatever their use may have been in the past, may now be safely and profitably studied in relation to their present efficiency in advancing the interests of men (God's kingdom) in this professedly Christian, but largely French-infidel land. They seem to ignore the fact that their multipital partisan effort to convert Musselmans and

heathen, carries on its face suspicion as to its motive, and so renders the effort proximately as abortive as would two sets of paddle-wheels expensively moving in two directions. They seem to forget that Christ came not so much to call the righteous (them) to repentance as sinners; not so much to promote their personal rapture as to redeem the world to righteousness. They forget that if Providence is calling them with trumpet tones to marshal all the religious influences with which they have been so long blest, to the work of Christianizing this land and building character, which shall, in turn, with might and main, help to civilize, Christianize the wards He is sending to our care, He is not thereby diminishing individual or club opportunity to pursue different lines of religious thought, or gain rapturous experiences.

What is still more astonishing, they forget that the ecstasy of the Pauls, the Johns, the Wesleys, the Whitefields, resulted less from their emotional prayers and enraptured songs than from the gratifications they felt in God's blessing on their yearning desires, backed by giant, well directed, thoroughly sustained effort for the cause in which they were engaged. The ephemeral nature of their own rapture fed on other pabulum than this, and necessitating the repeated and often long continued simulation of ecstasy in prayer and song as a means, more or less hypnotizing, of attaining these rapturous conditions, should suggest this."

As some argument in favor of our contentions,

we refer to the improved condition of the working men and women among us ; their increased hopefulness, courage, self-respect, personal and parental effort toward a higher life ; their easier and more trustful relations to the promoters and managers of industrial enterprises ; the greater efficiency and value of their work ; the more certain and valuable results of educational and religious effort in the county, noticeable in all classes ; the exceptional good order resulting from a sense of mutual interests ; the reduction of criminal cases to zero ; the better opportunity for culture to all classes, from the multiplication of resources through a common and broader valuation set on culture ; the more certain and effective development of individual genius ; less inclination on the part of farmers' boys to rush to the cities ; in short, the general increase of safety, efficiency, happiness, resulting from a quicker and more persistent sense of mutual interest and interdependence, as inculcated by Christ. We have, indeed, daily increasing reasons for conjecturing that the kingdom of heaven on earth lies in the direction toward which this sympathy, this higher valuation of humanity as such, and this active sense of intimate and essential interdependence point.

Our suggestions are here, of course, limited to rural districts. These cared for three-fourths of the work is done. The talent of the cities is adequate to its problems.

Your speaker is strengthened in his hope that by a proper education of the people into this Christly

thought of the essential interdependence of the members of the human family, the above conditions may be measureably realized, on the fact that within one lifetime he has witnessed evolutions greater than his contention implies.

At all events, the sacerdotal scheme has had a millennium and a half to settle a half dozen questions, which have inspired just interest enough to divide the religiously inclined into legions of livings of varying values, from one hundred to two million dollars per annum. These divisions have finally led themselves to the famished state described by Dr. Sheldon Jackson in our second chapter. The quality of that product is set forth in the same chapter, in an extract from a popular current sermon, and by Dr. Phillips Brooks, also, as a telling "example of infidelity as to the beneficent purposes of God, and of the power of the simple life and activities of Christ, the living Word, to save men".

Gentlemen, we of the hearth and plow-beam, we repeat it, are ready for something better than your wearying centuries of printed standards of religious literature have given us. We want God, as the God of the Bible and of reason presents Himself to us. Him we have known from our childhood and from the childhood of the race. His light shines into our hearts, around your standards, as the light of the physical world shines around Mercury in transit. We hear his voice: "I am the Lord thy God, who brought thee out of the land of

Egypt, out of the house of bondage, who forgiveth all thine iniquities, who healeth all thine infirmities. It was I who called, 'Come all ye weary, ye thirsting, ye hungering; I will give you rest, the wells of eternal life, the bread of life'. It was I who said, 'Blessed are the merciful, for it is they who shall obtain mercy'; 'If a wicked man turn from his wickedness and doeth that which is righteous, in the righteousness which he doeth, shall he live' ". Into the cauldron of this hot love, this divine interest in men, let fall your division walls. It will melt them as love dissipates the barrier between the heart of a father and that of his long lost son.

For our country, the pressure of our early emergencies and the new rallying cry, "Freedom", kept us in genial, even loving comradeship, when we were three to five millions. We loved the country and worked for its good, while smiling at the sects as they threw stones at each other from pulpits and missionary ships. We enjoyed our work and measurably prospered in it, although then the great popular school systems had not helped us to demonstrate how easy and natural it is for sensible people to work together for a recognized common good. The operation of human sympathy, and of personal appreciation between the members of families of different church relations attending these schools, had not demonstrated how silly are the prejudices which sectarian interests have engendered. Things are changed in this regard and

otherwise. The country feels the responsibilities of mature relations to the world and to the great problems of humanity. We are not only forty-five nations in one, containing formidable elements of danger, but we have taken to our halls and to our gate lodges four new nations, perhaps fifteen million people, not as slaves nor hired servants, but as wards. They come, hoping to be lifted to a higher political, intellectual and moral plane, under the to them new ægis of religious and political liberty. The seriousness and the grandeur, first of a condition of war, and now of the promise and the responsibility of these new conditions, have, in a day, swallowed up sectional animosities and obliterated sectional lines, which, in fact, churchly bitterness, on both sides of these lines, did more to generate and have done far more to keep alive than any other single element has done. It remains to be seen whether "the children of this world are still wiser than the children of light"; whether the new wards will be attacked by a single effective bureau, or by a score of bureaus, fully equipped with their absorbent and abortive concomitants. Kingly rule, slavery, popular ignorance and drunkenness have been swept away or greatly modified by the common sense of an inspired people, the churches being often on two sides of all these questions. This has been accomplished largely through the interactions of social and patriotic inducements, and of other interests having, either directly or providentially, the same purpose as religion; the

common schools, the great universities, the educational force there is in commerce and other industries, promoting the sense of interdependence, exchange of thought, personal esteem, sympathy, co-operation. There is room among these practical building forces for that supremely practical building force represented by the simple, divinely human life of Christ, whose intrinsic efficiency has been largely lost sight of in the exhaustive intestinal antagonisms of sects; in which, in turn, without disparaging the efforts of legions of noble, godly workers, the world has lost its interest.

A vision came to me. A youth was roaming the gardens of ease, when his eye caught, toward the top of a mountain, words seemingly defining the terrace plains they represented there. "Education—mental discipline, knowledge, efficiency in fruitful work, human excellence". "Salvation,—a high condition of soul, nobility of soul, efficiency in fruitful work, humane (godly) excellence".

On a terrace plain but little above the general level, and often, like the stone steps in "Drury Lane", worn to the level below, stood an old man. The youth made inquiries. "Yes, there are said to be such high plains as you speak of. Education, discipline, manly character? Yes, I have heard of them. You reach them through the merits of Euclid, the author of this book, 'imputed to you, and received by faith alone'. This plain I am on is the plain of 'faith alone'".

The youth turned pages of Euclid. "I find here

the statement, 'the square on the hypotenuse of a right triangle equals the sum of the squares on the other two sides'. Will you kindly show me how this appears?" "Oh, no; I know nothing of that. I received this book, as a system, by faith alone. That satisfies me. Mastering its principles or turning them to any practical use would savor of works, and works are anathema maranatha in our Articles and opinions, except such insignificant, aimless effort as may be counted as evidence that our faith is not dead. I find great comfort in the fact that Euclid has scaled the heights you see there, above, and that by faith alone in him, not in myself, who am as nothing, and have neither faith nor hope that it will ever be different with me on earth, I shall some day reach the heaven far above the groveling, work-a-day heights you see, and where I shall know all the principles of science and partake of all the blessings which these in any manner bring. I am led to this conclusion by analogy of reasoning in our most excellent system of theological rhetoric invented by the 'Fathers of the Church'".

The youth, perplexed, went on, his eye still fixed on the height above, whence, at length a voice issued: "Not he who saith Lord, Lord, shall enter, but he that doeth the will of my Father. The harvests are ripe on these high plains, the reapers few. Work out your salvation, for God worketh in you to do His will. To him that overcometh." The youth, inspired to faith and hope by these

words, measured at a bound the terrace on which the old man had spent his life with so little result. At another bound he cleared the terrace of hope. Love inspiring him to zealous effort after genuine, practical wisdom and genuine, practical efficiency in goodness, he opened his Euclid, made its truths his own, grew in stature, and devoured other knowledge, and through vigorous work, of which he had also become enamored, his works soon began to follow him. Meantime, through reading the gospels of a living Christ, whose life sought to join itself to his life and to constitute in him a living, inspiring faith and hope, he became ruler over many departments and interests in life. The world moved under his disciplined mind and practiced hand. Looking back to the lowest terrace at the foot of the mountain, he saw the old man, still a pigmy, but still proud that he had never been enticed to strive for any thing but "imputed character, received by faith alone."

But let us take courage. There are signs that education, honest, earnest, intelligent enterprise on the moral plane are outstripping traditional systems in the public esteem. Either the sectaries will see their every interest in laying aside the transmitted dicta of self-appointed medieval councils and will join in the march of beneficent progress, or the practical business intellect, accustomed to work under the guidance of reason, in accordance with the laws of cause and effect, and to hold expensive causes to account for commensurate effects; and

also familiar with the inspirations of the Almighty toward patriotism and humanity, will organize, as we have tried to do, on the broad, high, all-embracing planes of life brought to view in the life and teachings of Christ, and familiarized to us in our every day higher reflections, aspirations, and experiences.

In an age of rapid ocean transits, of hundred-mile-an-hour engines, of wireless telegraphs, of painless and X-Ray surgery, and of prospective X-Ray printing, whereby men may think their thoughts on to a half million impatient folios a minute,—an almost divine fiat power, but well on toward which the steam-press lifts them,—the moral machinery whose fruits are the ashes deplored by Doctors Jackson and Talmadge (pages 17 to 22) will not suffice. Our friend, of the “The Atonement in Five Parts”, quoted by Dr. Prince, will need a telescope to see the real world from the stagnant “slough of despond” in which his paganized theology has left his followers. We need the inspiring, transforming influence of the *life* of Christ.

Paul’s “Faith” and Christ’s was not belief in creeds,
 But urgent, buoyant sense of man’s supremest needs;
 Clutch of the soul on Heaven’s beatitude,
 As all unaliened life strives for its proper good;
 Like bursting impulse of the lark to sing,
 Or quivering passion for the loft in condor’s wing;
 Substance of things not seen by mortal eye,
 But which profounder senses of the soul descry;—
 The sense of Beauty, Truth, Good, God, and their Infinity;
 Of man’s high heirships, through his kinship to Divinity.

CHAPTER VIII.

PAPER OF THE MECHANICAL EXPERT AND BUSINESS
MANAGER, NOW PRESIDENT OF THE CLUB.

Individual and social interdependence on all the planes of life, as taught by Christ, by every-day experience, and by a true social science.

Thinking men are awaking to a better appreciation of what is in store for the race "through a proper use of the means which God and nature have put into our hands". Thus an interesting fraction of the race made a discreet advance a century ago; it threw off kingly rule. This in part enfranchised their minds from the fettering and degrading influence of that whole class of arbitrary assumptions of "divine right" seemingly fundamental to autocratic and ecclesiastical "authority".

A century of experience has taught, however, that men, as mere gregarious animals, only capable of being swayed through their lower nature, are not as such able to exercise, nor are they entitled to, the larger and responsible privileges of an advanced humanity. It is found that true freedom is a high condition resulting from well-defined principles of social being. It would be possible for several thoroughly skilled musicians to play, even to improvise in the same room. Not so with unskilled men.

Thus considered, the opening of the political doors so widely as America has done, brings its weighty and complicated problems. Faith in the ultimate success of this experiment now rests on the almost astonishing indications that the high culture and the lofty character already attained under free institutions appreciate the conditions and stand ready to attempt whatever work even the present situation forces upon them. Witness, besides the free school, the especially promising facts growing out of the conviction that the chances for free institutions and desirable popular conditions are vastly multiplied in proportion as higher learning and thoroughly disciplined character can enlarge their spheres relatively to dangerous tendencies.

In the above connection, the idea is dawning that man's exclusive, or even primary interest as an inhabitant of earth, is not in a distant heaven, so zealously exploited by the sacerdotal system. Since, in the development of social science, men have come to realize that individual and family culture and well being are indissolubly connected with general social conditions, it becomes daily clearer that the narrowest and widest interest and duty of the individual is to work with intelligent purpose to promote the good of each person and family—his own for the good of all, first—and to work against what is harmful to all, as these things have relation to now and here. He has a right to insist that others now enjoying the blessings of society shall do the same. Each has a right, for example,

to expect the protection of the best possible human laws. But a statutory enactment is not a law, either for protection or support, if not in accordance with the sentiments of a majority of a community, with regard to its rightness and justness. It would lack the support of a representative grand jury, and be a dead letter. Human law, therefore must, in a free community, be understood to mean the authoritative enactment of the principles of right and justice, *as these principles are developed in the current thought of the community.*

Every individual, then, and family, has an interest, strong in proportion to the activity of his individual and social consciousness, in the development of the genuine principles of right and justice in the mind of every member of the community. He has a right to demand this of every individual and of every institution that asks his respect and support. As a social being he is interested in nothing any more than in this; especially since what is called public opinion is law, with commands and prohibitions which, if less formal, are not less authoritative than legal enactments. As law it enclasps us, as this newly talked of ether enclasps each atom of matter. It performs for us the most intimate offices, and it is thus more than law. It is the governess in our homes, the instructor and character-builder in our schools and public assemblies, our meets and socials. As an all-pervading presence the reek it sends forth infests every room in our dwellings. Its sweet, gracious and nourish-

ing influences bring us all good, and bring us especial satisfaction and pleasure in proportion to our contribution to its resources.

In promoting, then, a spirit of solicitous and paternal or fraternal justice and humanity toward all, including the struggling classes, we are creating a general condition of health and safety which can be secured in no other way. However foreign to us these matters may seem, they are of our very life, and their interests are more and more intimately our own as social activities become complicated. These conditions of our individual life affect its fibre and quality, and thus help to determine its place on the spiritual plane here, and its destiny hereafter. They thus, also largely constitute our means of influencing the present and eternal destiny of others. They support or they nullify our prayers.

The disposition and ability to take an effective part in shaping public sentiment for good, then, shows itself as one of the highest attributes of our nature. We see that to do less than the best we are capable of doing is not only to be guilty of sponging and obtaining good without return, but it is to be guilty of treason against society, our family, the possibilities within us, against heavenly interests, and especially against God, who is more intensely interested in the exhibition of His own image and attributes in humanity than in all other concerns of the universe. Into what other interest has He put so much of His love and loving work? To make us

partakers of His glory, in this His most glorious work of developing for all eternity the activity of His attributes in men, and thus to fill the earth and the heavens with the true glory of the Lord, for forty years and forty centuries has he borne with our fitful, tortuous gropings in the wilderness that we might, at length, through desperate hunger of soul for these conditions of perfection and true harmony with our own natures, with social interests and with God, put forth those activities to attain them which are not only the price of them to us, but are an essential part of their living, spiritual essence.

Our inherent self-interest is thus reconciled with self-respect and with the teachings of a true social science, leading not only to the highest individual good, but also to the highest common good. Our individuality, indeed, is and is to be the starting point, the primal spring of our activities, the distinctive method of our being. The activities and possibilities of our faculties must look toward the furtherance of our personal existence, our personal interest and good. They are in no way to be disparaged for this fact, and Christ nowhere disparages them. Thus only do they look toward the highest interests of society, since the best and highest gift a man can make to society is himself, with these personal interests and this personal good secured.

Herein is also seen the transcendent and eternally active wisdom of the Creator, whose first definition

of man is that he is a being not made to live alone. Indeed God created man not a man—a man lacks of being man as a twig lacks of being the tree. God proclaims this in the dual form and functions of the race. Speech, the power of modulating speech to express tenderness, interest, love, sympathy, or indifference; the sense of harmony as the product of several individual voices; the very capacity of vocal and of instrumentally produced sounds to be combined into enrapturing harmonies; the multitudinous wants of the individual and the distinctive capacity of each individual to meet only one, or at most, only a few of his own wants and of the wants of his family; these facts of creation tell us that the individual man is and is to be a *necessarily related* part of something larger which is to be organized out of related and auxiliar members—the aggregate man, society.

Instead of this social obligation's signaling our bondage or any imperfection or limitation of our life, behold the grandeur of its wise beneficence. My very incapacity to create more than one of the thousand things I want as a civilized man, multiplies a thousandfold my capacity to enjoy them all, through the enlargement of myself by the sympathies and reciprocal interests which the interchanges occasioned by these interdependent conditions create. The cunning fact that it is to the personal interest of a thousand ambitious, skillful fellow workers to put forth all their inventive and creative power to meet my wants, or to perfect the instrument essen-

tial to supplement my efforts toward the gratification of a cherished ambition; to make for me an instrument through which my musical genius may enrapture them, or my surgical skill save a hundred lives; and that I may make all this my own in absolute legal and moral right, by the contribution of a single supplementary fruit of my effort, is a most comforting evidence of the wisdom and the loving dispositions of Jehovah as a governor in the world of life. In capacity and opportunity to enjoy the fruits of human activity and purpose, it makes me a thousand men in one, even on this plane. The history of the development of knowledge and science demonstrates the same conditions on the intellectual planes, since even the sciences are wisely so interlinked that progress in developing each depends on a movement along the whole line.

An unprejudiced study of the subject from the point of social and economic view we have reached may reveal to us a glimpse of the eternal depths of joy which await these conditions on the moral plane. He who holds the worlds in eternal grandeur of harmony through the simplicity of reciprocal attractions, interactions, work, for which He has cunningly provided, would hold the moral world to the expression of the same magnificent harmony, through the application of the same great law of conscious individual interdependency, reciprocal interest, self-urged reciprocal service. For there is not only a cunning Creator who bal-

ances the worlds about His finger, a just God who presides over the destinies of nations and plans for the individual and social wants of man, there is a God who is spirit, from which goes forth the constant effluence of a fatherly love. But love is not only effluent; it yearns for reciprocation; it seeks spiritual, worshipful appreciation, sympathy and responsiveness in its beneficent purposes. All good purposes are forms of love; and the purpose of the divine love is to lift into the sphere of its own perfections of goodness and love, His image in man, whom He has created to be the object of this interest.

Thus the reciprocal activities of love constitute the bond of union throughout the moral universe, not only, but they constitute heavenly phenomena, hereafter. "As a hen gathereth her chickens under her wings"; not through the low plane principle of obedience, but through the draft and sweet responsiveness of love. God thus lives in all the universes. They live only in him. In the moral universe He lives effusively, in the draft and incitements of His love. The perfection of finite being is to live and move in Him responsively to His divine attractions. Being Himself perfect, as we come through another road to see, He can not work to perfect Himself, nor can men add to His perfections. It is therefore of His very life, essential to it, from our point of view, to work to perfect the moral universe, which exists from and in Him.

How, then, have we life in Him except in the same divine effort of good?

To reveal this as the method of divine life, Christ came, and He did so reveal it. "For herein is my Father glorified, that ye bear much fruit". And this is the teaching of all scripture. See Isaiah, v, 7; lx, 21; xxvi, 15, and many other passages. Thus in whatever else God may be interested, there can be no subject in which he is or can be so interested on earth as in the growth of manly, godly character. In what, then, can His followers be so much interested? What more worthy object can engage their attention, standing, as it does, as the very crown of God's glory, as that glory assumes a veritable shape in a human mind?

And what more royal pledge can we have that he has never thrown any obstacle in the way of any man in this regard, not only, but also that the resources of the universe will be at the disposal of every parent who hears his command: "Train up a child in the way he should go, and when he is old he will not depart from it"? What more royal pledge can we have that He will be our ever present help in our efforts toward the building up of those perfections of character in and through which He seeks His own glory?

This principle of interdependence is thus seen to connect all moral being. It is the common attribute of moral being. Without disparaging Deity, this sense of common interest exalts and glorifies man. This reasoning, like the divinely human life

by which it is inspired, is intended to raise the plane of humanity very near to that of divinity. If the reasoning has failed, the fact remains, and is still exemplified in the Christly life. He never represented heaven as afar off. "The kingdom of heaven is within you". Though the Son of God, He was a son of man. Though a son of man, He claimed, without blasphemy, to be the Son of God. He never represented His divinity as far-fetched. If He cast out devils, cleansed lepers, healed the sick, He told His disciples, "greater things than I do ye may do". Has any human being, indeed, except Paul, perhaps, and possibly Homer, appreciated what it is to bear the image of God.

All that we contend for may be true and eternity be too short to span the infinity of God, either in man's experience or conception. But however meager the manifestation of the divine in man, is it nothing that it is divine, and that it is destined to grow eternally? The Greeks did not so think. To them "enthusiasm" meant the gods in man; and we have but to read the history of their best days to see what this appreciation did for them. This inspiration was the purpose of the Iliad to the Greeks, and it accomplished its end. And when the truth comes in higher form in the evolutions of history, is it nothing? Indeed, may we not have lost sight of God in Greek history, also? For what miracle of history surpasses in achievement or fruitage that work of a handful of inspired Greeks, who, without realizing it, probably, pre-

vented the overwhelming of Greek civilization, which was destined to bless Europe and then unborn America? Or when did history present a more ennobling and inspiring lesson as to the transcendent value of even comparatively high moral qualities than in just transpired events? It is not too much, indeed, to claim that in a very large and real sense this Spanish war was a war of character against creed.

But not less important, as a study for character builders, is another thought to which our progress leads us. It has been said that the four gospels touch but about three days of Christ's earthly life. It could hardly be imagined that any thing would be touched on in such an epitome, except topics of supreme moment to then present and future generations. But what do we find? No effort, as we have said, to deal in the wonderful and the supernatural. His main purpose, it might be almost said, was to raise our humblest activities to the dignity of godly virtues.

It has also been said by one who has often hit a telling truth when he has confined himself to criticising the ecclesiasticism of the day, instead of Christianity, that Jesus did not teach the domestic virtues. Let this philosopher study the glance, which is but a glance of that life, whether the above statement as to time is literally true or not, to see verified this activity of His divine love toward *all* the interests of our earthly life. "He was obedient to His parents"—the perfection of a vir-

tuous, domestic character. At twelve years of age He turns lovingly and reverently to quiet the paternal anxiety, though He was about His heavenly Father's business, trying to win to goodness and love the unsympathizing, sneering priests and rabbis, who were but yesterday quoted in the pulpit as authority outweighing Christ's manly loyalty to domestic virtue, as shown in His effort to emancipate woman from Semitic enthralment. He throws a halo of glory around the domestic affections in His intercourse with the family of Lazarus, and in other cases. His last thought in the agonies of the cruelest of deaths was solicitous care for His mother. Christ also showed this sedulous care of love toward the simplest and remotest objects of it, by "cleansing lepers, giving sight to the blind and healing all manner of sicknesses", as a fitting prelude to, if I may not rather say as a suggestive sample of that "kingdom of heaven on earth" which He is about to recommend. His system is thus shown to embrace all the planes of life as inseparable and founded on a common philosophy and moral intention. Descend to the lowest interests of humanity, and "Lo Thou art there".

Neither ambition nor greed is more busy on the eagerest city streets than is this simple fragment of Christ's life with loving effort on all the planes of our human life, to comfort men and to direct their footsteps toward the portals of eternal life. And when he declares that belief with Him in this power of love to effect all good, is eternal life, since

it alone hits the true pathway and philosophy of life, not in three days, but in three seconds, He sweeps the whole horizon of human interests, lifts the curtain which has limited our experiences, and gives men a taste of heaven itself. For these revelations He made Himself the child of humanity, the Son of Man. He identifies Himself with humanity to realize to man how man may daily more and more identify humanity with divinity. "Thou in Me and I in them, that we all may be glorified together". "Greater works than these shall ye do". "As I lay down my life that I may take it again, so he that loseth or layeth down his life among the living interests of humanity shall take it again a hundred fold".

The presence of a wealthy youth who has carefully fulfilled the requirements of society and the law, suggests to him another phase of this science of life. As the statutes of the state are a part of every contract made by men, so history is a part of all social doctrine. History represents what is, and is to be provided for and provided against. For example, the history of India represents the tendency of society to disintegrate itself, that is, to destroy itself as society, by segregating all wealth and all privileges out from the mass to the few, a class. His clear eye sees this danger to society. He sees also for the individual that the assumption of individual independence, whether by crime or criminal indifference, is an act of individual outlawry, a resignation of all claim to the

real beneficences of the social state. Though the wealthy hermit may have individual companions, and these may, by their wealth, secure protection for a time for their individual interests and assumed privileges, he and they are excrescences on the social body, which by its very instinct of self-preservation constantly threatens and endangers these interests. "If thou wouldst really enter into life and be truly blest", says Christ, "sell of what thou hast and identify thyself with the world of sympathies and affections about thee. 'Love alone is the fulfillment of the law of life'. Only on its planes is real life. Gold and glitter are of the lowest plane of sensuous existence. They are 'of the earth, earthy'. Its interests, merely as such, have never been promised the protection of the eternal verities".

The aphorisms familiar on its planes are but the veneer of truth, and in the furnace heat of emergency they may become as nothing. To the thief's excuse culled from these lower-plane aphorisms, "One must live, you know", Tallyrand's answer from the higher plane, "I don't know that, I know that one must be honest", samples, perhaps the surprises that may yet sound from clearer skies than ours to the claims of unlimited individual freedom to extract from the people in a life-time one five-thousandth of the wealth of America, for example, or to secure an individual annual income of one one-thousandth, the net annual gains of America. While individual freedom of action to an unlimited

extent has always been recognized in the axioms of political economy, yet no one has recorded his dissent from the protest of Horace, uttered centuries ago, and which Rome had done well to heed :

*“Modus in rebus ; Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.”*

There is a proper moderation in things ; there are at last limits beyond and this side of which right ceases.

Christ, indeed, every-where shows His tender regard for, not only the family but the country, the land of His fathers, of His birth. Traversing with the friends of His youth, its beautiful hills and valleys, sitting in sweet communion at its historic fountains, or enjoying the charms and hospitalities of its homes, He bewails, with the most pathetic affection, and as with personal pain, its pending fate. “How often would I have gathered thy children together as a hen gathereth her chickens under her wings”. He thus recognizes and emphasizes the claims and the pleasures of our related, interdependent interests, and sanctifies patriotism and the social and family affections as divine.

And full of beautiful instruction also is the suggestion that under God’s all-wise purpose of good, this sympathy and pleasing sense of correlation and interdependence runs through all nature. Cold steel seeks its cynosure. In the realm of instinct, which is most manifestly pregnant with God’s thought, the suggestion furnishes a forceful object lesson to reason and the spiritual senses, Virgil,

the pagan poet of the fields, aptly apostrophizes this sentiment :

“ *Sic vos non vobis nidificatis aves ;
Sic vos non vobis velera fertis oves ;
Sic vos non vobis mellificatis apes ;
Sic vos non vobis fertis atrara boves.*”

Ye birds and sheep, ye bees and gentle kine,
With God's ordainment falling into line,
All work for each and each again for all ;
Content, e'en rapturous in your native thrall.
Nests brought from far, wools, sweets, the powdered soil,
Not for yourselves,—attest your generous toil.

Meanwhile, as the realization of the highest individual conditions requires the development of man's diviner potentialities, so to realize to society its best, requires the evolution of its choicest forces. Men have been accustomed to fight their battles by the muscles of mailed giants. Under the new regime the foes of society are to be sent to school, to learn in a single term, as the Spanish nation has just done, the superior might of free intelligence and high individual aims and purposes as effective integers in a common purpose and effort for the good of all. While, even to-day, “defenders of the faith” stand in rabbinnical mail and with medieval weapons, over castles from which the spirit and life have long since departed, the newly awakened spiritual forces are quietly flanking dead issues and leaving their mole-eyed defenders in “*innocuous desuetude*”.

In the breadth and universality of the work of the W. C. T. U., which, as they record, "began with the temperance crusades, those whirlwinds of the Lord which have spread so fast and far, drawing into their mighty circles of power good women of many lands, for the protection of homes, no matter whose or where, nor by what evil threatened", we seem to be treading again the ways traced by that gentle representative of heavenly forces on earth. There comes also the living substance of God's thought; I "will make him a help, like himself, standing over against him, or before him, with equal and supplemental characteristics" (see Clark's Commentary).

An edict (recently quoted approvingly in the pulpit) went forth from the rabbis that "Access to the law should be forbidden to women", and such translations and interpretations of it as Semitic chivalry(?) chose to give were meted out to her. Under these sinister expositions woman has been buried during most of the world's history, and with her the divinest forces of the race.

In various fields woman is now most efficiently assisting to remove the bolts and bars from the castle of prejudice and to open the way out to clearer light and purer air. While men are still busied with the defense of professional dogmas and are chary about meddling with what has not the traditional ring, she, alert for the new life which Christ's first coming promised, spends the first morning hour which is hers with open eye and

listening ear for evidence of his promised reappearance. If, even as the child of her wish, she seems to herself to discover signs of a new dawn, the latter day event prophesied by Malachi, "The rising of the Sun of Righteousness with healing in His wings", she is at least entitled to her opportunity. Let her alone. The race has lived centuries enough since Christ announced the new truth that "God is Spirit and seeketh such to worship Him as are able to rise to the spiritual appreciation of truth", for some result to be realized. If, after eighteen centuries, men are yet too gross and material for the effectual exploitation of spiritual forces upon them, a more direct and intense effort to hasten this condition is certainly suggested. Men who commend the Bible as a guide can certainly respect the child-like spirit which leads her to make it the subject of her almost exclusive study. It should not be an unwelcome statement, that of Mr. Moody, that many more Bibles are now sold than even ten years ago, or that sectarian literature is a drug on the market at half its price ten years ago, so that large firms dealing in them have become bankrupt.

In this reaction we shall not forget also that God created the race male as well as female. Our contention, indeed, is for the greater predominance of sturdy forces in the moral field. I would not free woman from her centuries of unchristian, unphilosophical "subjection to man" out of sentiment alone, but for profoundly divine uses. Man is not

to become more effeminate by co-operation in certain fields with women, but the contrary.

For some reason the largest moiety of men seem to have left this field of sacerdotal sovereignty. Is it because woman, in her accustomed fetters, has been the only element willing to submit to the effeminate methods of this plane? But true womanhood worships virility; and, emancipated, she may demand such a more stalwart treatment of the moral interests of society as shall win back to the most weighty of human concerns a manly alliance of all the moral forces of the race.

It must be that the time is coming when a sturdy, self-reliant manhood shall find a glory neither short-lived nor regretful in leading an aggressive march from effeminacy, division and discord toward the new kingdom of recognized common and ever-deepening interests. That day will be when society shall more clearly recognize its right to battle in its own interests against sinister, disintegrating influences, expensive, inefficient methods, and against all oppressive power. This condition is not likely to be brought about by those who have hitherto shown themselves as chiefly concerned to serve and to serve themselves of vested rights in the old organizations. It will certainly not begin with the Pope of Rome and his cardinals, nor with the pope of England and her prelates, with their enormous and heartlessly cruel extortions. And if not there, will the smaller divisions and incomes be given up, for the petty purpose of

saving the world ; as we have occasionally seen the divisions given up for a fortnight to save a county from the curse of rum-selling? And if these are not to move, will the age fear to ignore them, at length, and strive to rally the new forces, as yet unincumbered by the Nessus shirt of sectarianism, so hopeless in its disposition of tenacity ; while yet to all eyes but their own, each sect is hopelessly impotent to convince its nearest friends the other side of the wall, either of the truth or the significant importance of its petty differentiations.

Many of these forces are now ready for service, as we have seen in the incident referred to in our "Professor's paper", regarding the "secular" organization of the public school machinery in many states. This incident itself leads toward the suggestion, as do many of our County Club experiences, that the new organization will, by degrees, if not directly, embrace a grouping of more and broader interests than do those organizations which announce that their main dependence and effort are on the hour-a-week Sunday-school, which promises to keep full their respective church rolls.

Very bitter experiences as well as some splendid triumphs show the advantage of a *habit* of associated thought and effort. In the direst emergencies it has been impossible for a community to find itself, so as to be able to select the proper leaders to seize responsibilities and protect the common interest. Indeed the power of combinations to oppress the people arises not more out of the preparedness

of the enemy than out of the unpreparedness of the people to defend themselves by enforcing right and justice.

For example, a few years ago the publishers of school-books were impoverishing themselves by competition. They combined, and were then able to prey on the people. But educational interests had been organized, in Ohio, for example, and through their agents, the legislature, were able to act. The state had so much interest in the continued supply of skillfully manufactured books that it had no temptation to suggest any but absolutely fair and just terms. The cases of railways and other related activities are identical with this.

Cotton buyers are organized and successfully conform to conditions, sometimes buying for less than the crop costs the producers, who have blindly over produced. The planters are organized neither in relation to the buyers nor to related producing interests. They can not by a common agreement check the over production of cotton nor effectually stimulate the production of foods in the cotton region. They, therefore, can make no terms with the buyers. Last year the logical catastrophe followed, and the producers have not yet found whether there is any bottom to this year's ruin. It remains to be seen whether man's extremity will be recognized as God's opportunity to teach the wisdom to cover, as our organized county has done, ten acres of every farm near the railways with fruit trees, and all the hills of the county with proper breeds of cattle and sheep,

meeting the good and improving markets for these, and better preparing the soils for grains. The determination of this question will decide whether that region shall become, with its now growing manufacturing interests, the most prosperous and delightful region on the globe, or whether apathy shall continue to preside at the tragedy of ruin. The folly of permitting a few politicians to wreck such an organization need not be repeated. It would seem easy to see that one side only of a two-sided interest organized the other side must suffer.

The management of related interests, seems, indeed, divinely intended to develop social qualities, justice, sympathy, the sense of equity, of interdependence, of right. Thus every human interest is a humane interest, a moral interest. While one-sided organization may tend to injustice and oppression, two-sided, or juxtaposed organization tends, through propositions for compromise and the discussion of these, to promote the consideration of the principles of justice and right, to obviate injustice, wrong, oppression, suffering, wretchedness; social intercourse well directed to proper ends promotes larger views of right, better understandings, sympathy, culture, higher civilization, good.

While this is by no means all that may be said of organization in relation to social harmony and human happiness, it is sufficient to raise it toward the plane of the sacraments, and to fix our obliga-

tion, duty, privilege, regarding it, a fourth sacrament, let us say.

Organization was God's way out of chaos. The whole contention of this paper is toward the conclusion that it is the only way out of moral chaos, chance, constantly imminent injustice, oppression, ruin. God works by means, and intelligent means suits His purpose best.

The W. C. T. U. organized against rum-selling. No one will suffer, the whole world will be blessed in their success. Women are organizing their yearning potencies into clubs and federating these clubs against organized evils, and already the stars of hope are blending into a sheen.

The sacerdotal interests are organized, and these organizations are so far federated that they control public opinion so that half of their railroad and steamboat fare is charged to you and me; and so is part of the price of their religious literature, and of the just profits of retail booksellers. In the same way they thwart any responsive reading as to the prescribed scope of religion in relation to human interests, the enforcement of right and truth in practical life. On the whole religious side of life the slipper in the closet assumes to outweigh the ponderous logic of practical out-of-door life, and all religious effort resolves itself, as we have said, into the manipulation of the hour-a-week nursery for the hour-a-week audience. The power to do all this results from organization.

Our contention is for all that is good in this and

a hundred fold more. The effort of our club has been to organize all human interests and activities right-ward, truth-ward, heavenward, and not only to instruct and persuade men, but to instruct and persuade all the interests, events, dealings, devices of the community, so that they shall co-operate with moral, humane, religious contentions.

This supposes, not combination merely, but organization over and about one controlling purpose or more, with personal members, conscious and recognized as competent to perform certain uses along these purposed lines. Here the teacher, the promoter of moral and intellectual activities, have their place of vantage, only authoritative as truth and justice are always authoritative. Plato's Republic? No; Christ's Republic; the Republic of reason; each man with his talent or talents, and his chance to use them, but fed with the sympathy of a common intention of life, a common sense of our relation to each other, to humanity, to God. I need not enlarge on this thought with the growing purpose of the women's clubs before us, and the as yet broader purposed activities and results of our own club open to practical study. Thus, in coming back to Christ's thoughts and methods, we shall refuse, as He did, to shut our eyes to whatever concern tends to make a man, in his earthly relations to the entire humanity, yet leaving him with perfect freedom and opportunity to discuss, investigate, and to appropriate truth from all sources.

It is scarcely necessary to bring proof to any intelligent reader, that of the fourteen persons whose views are incidentally referred to or recited in these chapters (which are to be published, as I learn), each has been a lifelong, unchallenged member of one of eight leading orthodox churches. Indeed, every one knows scores of active-minded church members, among them leading clergymen, who have for years entertained the most advanced views here unstintedly and unhesitatingly presented, as facts of history and not as rallying points of belief. So little does the letter of the creeds now stand in the way of the position that the time has at length come when Christianity may arise bodily from the plane of dogma and the churchly defense of dogma to the plane of patriotism and humanity, as represented in Hebrew recitals and in the simple activities and precepts of "The Living Word"; and which also constitute the only practicable effort to glorify God. The larger thought of the day thus recognizes, either openly or by implication, that God's shoreless ocean of truth can no longer be compressed into a thimble, and that the New Testament and the spirit of love it inspires may be trusted more certainly than can the pronouncements of self-constituted medieval councils and the party spirit they engender, to guide men to righteousness.

And is it too much to say that, with the century's training to high, manly purpose, through a sense of freedom and its responsibilities and inspirations,

through education, forum and rostrum discussions, successful patriotic and social reforms and progressive movements, through large opportunities for world-wide intercourse, all of which God's gift of freedom and its incidents has occasioned to America,—with all this training, and with the added providential motives presented in these late months so crowded with large humane and patriotic activities, the indications are indisputable of God's purpose leading in the direction of this sublime unity of enterprise?

A GLIMPSE OF THE MORNING.

Lo a glint of a diamond-tipped wing,
 Of a bevy that float and alight
 On the rim of the morning to sing
 A glad carol at burial of night.

Out of night, goblin night, have been born
 Earnest hosts for the strife that shall be.
 Golden dust from their wheels marks the morn
 Which men, watch-worn, were wasting to see.

Tired with weaving, in synod and session,
 Fruitless, pagan-bred schemes that shall save;
 (Like enchantments which hold from the grave),
 Vested cov'nants and rights of succession,
 Blood placations of wrath, forms of lave;

Men turn ear to a voice hoarse with shouting
 "He who doeth the truth, he shall know;
 (He that worketh toward life, he shall grow)."
 So vanish the groping and doubting,
 And the gloaming seems changing to glow.

Only work, then, finds gospel which aids men ;
Turn a talent, then govern a state.
(Man is noble through wit to create) ;
Artists, scholars, and farmers, and tradesmen,
Gain dominion and power, grappling fate.

So Elijah and Willard, while doing
The purpose which came to their hand,
(Lifting heavenward the tribes of their land),
Come on Wisdom the self path pursuing,
With her legions, all " yours to command."

Truths were born to the Roundheads in battle
For free thought and plain rights for plain folk ;
(Truths in lies, hap, like gems in rough rock) ;
Yet these shone in each boor's earnest prattle,
Whilst the prelates but ravaged God's flock.

Conscious kinship to victors in heaven ;
Sense of heirship to all that is best ;
(Like an eagle's born up-soaring zest) ;
These their truths, once at Bethlehem given,
To " draw men " as they " lifted up " Christ.

So our hosts, when, with manly emprise,
They were forth, feeding lambs, sowing grain ;
(Sure that heaven will send sunshine and rain) ;
Hail this oriflamme, straight from the skies :
" And their works, these do follow them in ;"

Hear in voices that whispered the seer ;
In the " Word " which incarnates God's plans ;
(Shunted long for devices of clans) ;
This pledge royal of help and of cheer :
" God seeks his own glory in man's."

CHAPTER IX.

POEMS.

Awakening of Endymion.—Reconciling the World to Himself.—Where Shall We Find Him?—A Primer of History.—The Helpmeet.—As Others See Us.—Suppose.—Character Builders.—Just Turned Eleven.—Foins for Adversity.—Chivalrie.—The Strange Host.—The Golden Age.—Spring and the Critics.—The American Autumn.—The Civil War, a Millennium-breeding Episode.—Old Gloria.

AWAKENING OF ENDYMION.

Each part may call the fartherest brother;
 For head with foot hath private amitie,
 And all with all the world beside.

—GEORGE HERBERT.

For me sweet brooks no longer sing?
 No springs and groves of bursting wing,
 No whitening glint of coming wing,
 No low-voiced lute of weird repute,
 Charm through my pen?
 Nay, then, have youth's more ardent themes
 Broken of our Endymion's dreams
 The lengthened train?

Can genius reach, in lofty rhyme,
 Interests more stirring and sublime
 Than these late days which Father Time,
 By deed and stroke, through grime and smoke,
 Thrills with rich life?
 Could love's soft breath, 'mid Latmus' flowers,
 Touch honor's ear, like golden hours
 Of generous strife?

See, then, through new-grown faith in men,
The wall-pent town, pest breeding den,
Now stretching safe o'er hill and plain,

See wider doors and richer stores

In learning's halls.

See charity her new mission fill,
Giving the poor man purposed skill

To break his thralls.

See new-born sense enlarge our view,

And leap to work, anent the clew

That national culture, arts are due

To social springs, that e'en for kings

Wisdom ordains

That each his personal limits find

Near the alignments of his kind,

Whate'er his pains ;

That wealth, if it would speed its way

In palace car and steamer gay,

Must wait till these inventions pay,

From common need of swifter speed ;

That thought divine,

To give to life a generous spur,

Made progress mean a forward stir

Along the line.

Once frenzy taught that God's decrees

Made flesh of those and fish of these ;

That doom stamped men, "th' elect and lees".

But men still learn and idols burn ;

As centuries crawl,
 Plain sense still shines in scriptures old,
 In promptings new,—like burnished gold,—
 In care for all.

Could Marathon all heart-strings thrill,
 Or Bannock Burn, or Bunker Hill,
 Did not our kind one unction feel?
 Or Miriam's song hail, all along,
 Responsive hearts?
 Burns lure the peasant, charm his Grace?
 Rustics detect the catholic trace
 In Garrick's arts?

Or our brave city of the lake
 With bugle-call the nations shake,
 That farthest tribes their wallets take,
 Through common zest in what is best
 For common man?
 Men love heroic fires to feel,
 In brave response to brave appeal
 To swell the van?

'Neath this new sense of common weal,
 Self,—though to personal interests leal,—
 With insight deep and prudent zeal
 Upholds the cause of righteous laws
 Where'er they fall;
 Meshed with the race in good or ill,
 Of every wrong it feels the thrill,
 And fears the thrall.

Manhood has ta'en the field to win ;
 God's image knows life's higher plane,
 And after centuries hopes again,
 Through that great Name whose oriflamme
 Wakes glorious strife ;
 Which brought no stagnant peace to earth,
 But conflict's joys of higher worth,
 "Abundant life".

Wake, then, Endymion, from thy sleep.
 While apathy rules thee, angels weep.
 Youth's gallant sword hath magic sweep ;
 The foe it slays will speak its praise,
 Since manhood gains,
 And truth's sole warfare's to transmute
 To angel's bent whate'er of brute
 Within us reigns.

Wake, know what glory 't is to stand
 A freeman in a freeman's land ;
 Co-worker with God's privileged band
 To build a place where all the race
 May learn to live ;
 Whose each hand-stroke and stroke of pen
 Counts in the work of building men
 Strong to achieve.

Wake, stand with that proud galaxy,
 Mightiest of earth, because most free
 To catch great truths, sweet sympathy,
 And purpose high, straight from the sky,

Where good has birth,—
 Join heart and hand with workers true,
 Who make our dear Red, White and Blue
 Hope, inspiration, pride of earth.

RECONCILING THE WORLD TO HIMSELF.

“God was in Christ bringing the *world* into accord with *Himself*.” Paul’s sublimest utterance.*

Could you and I have sought to lay
 Our heads on great Jehovah’s breast?
 Yet glad we hear a Shepherd say,
 “Come, find in Me a friend and rest”.

Could we have prayed, great God forgive?
 Searching all worlds to find God’s place?
 How sweet then, “Look to Me and live,
 In Mine behold the Father’s face”.

Could we have made of God a Vine
 So near that we could hourly feel
 Its genial tide of life divine
 Through all our conscious being steal?

* “One Christ, who truly suffered, was crucified, dead, and buried, to reconcile His *Father* to *us*, and to be a *sacrifice*, not only for *original* GUILT, but also for the actual sins of men.” Paul’s sublimest utterance as paganized in “Articles of Religion,” No. 2.

Could words of ours have cast a spell
Like these: "Let children come to Me,
Of such is heaven"? Could art so well
Picture Elysian purity?

Or paint a ladder to the skies,
Like childhood's heaven-born, eager greed,
To act, to grow, to know, and rise,
As savage sires or Christian lead?

Could we have measured Father-love,
Or known the priceless worth of man,
Who to such depths all heaven could move
To make him fit for bliss again?

Could you or I have e'er divined
That loving work would make us one
With God, His angels and our kind,
Not faith, which cries Lord, Lord, alone?

Could we have traced the cunning clew
That makes earth one in wealth and power;
Gives all that God and men can do
To each contributor of dower?

Shamed the blind mole that hoards his gold
And hoards himself in steel-ribbed urn?
Nor plants to reap a hundred fold
Of earth and heaven in glad return?

Could we have swept life's tables clear
From blind "tradition's" blundering tomes ;
Raised woman to her equal sphere
As culture's queen in cultured homes?

Could we have known that sin is death,
Christ's quickening life its antidote ;
Poured out to change our vital breath,
And heal—not meet a pagan thought?

Could we alone have understood
The spirit-birth, Love's magic roles?
How not o'er altars drenched in blood
God dwells, but in aspiring souls?

Could we have pierced the frigid gloom
Which shrouds our life in endless night,
And thrown a sheen around the tomb
To bring heaven's welcome joys in sight?

Godhood in Christ, the Son of Man?
His Father ours? Then who are we?
"Sons"? "In His image"? Wondrous plan
To link us with Divinity.

WHERE SHALL WE FIND HIM?

Said a soi-disant infidel friend to me: "I should like to know how in hell you prove there is a God."

Nay, nay, not in hell, thou wilt scarce find Him there,

Though he'll plunge to all depths for thy yearning and prayer.

Where aversion or prejudice find welcome home,
Sweet thoughts which bring God to thee never will come.

Proofs? Logic pretends to no plumb-line to reach it.

Did the Christ e'er frame argument tending to teach it?

Seek through uses and purpose a Maker divine?
Logic snarls, "Do not attributes show a design?
Since God's faculties savor of use, who designed Him"?

Thus boxing the compass of logic few find Him.

In silence the beauty and grandeur of night
Bathed the spirit of David with manly delight.
In this rapture of blessing his soul could but shout,
"'Tis the Lord and none other who stretcheth them out",

Through "Father", "Child", "Lily" and "Puren-
ness of life",

Christ drew men toward God—not through logical strife.

Melchisedec saw in lamb, heifer and dove,
 God's emblems of innocence, purity, love ;
 In the joy-breeding sun saw the symbol of Deity.
 On these planes thoughts of God are a sheer spon-
 taneity.

God is Love. Does Love need logicians to prove
 that you feel it?

The task, when love's present, is how to conceal it.
 The fact that we want Him, that proves Him to be.
 This proof fits our tests in life, three times in three.
 We've a longing for beauty, gay landscapes are
 here ;

For the wife, child and friend, and we find them
 all near.

Take full list of our longings the objects to, meet
 them

Are all within reach, we feel sure we shall greet
 them.

But our sphere is the universe ; crippled and pent
 By the earth and its clouds, we are never con-
 tent.

When life's diapason sweeps up to God's throne,
 All its tones swell in harmonies elsewhere unknown ;
 The mysteries of being grow clear to the view,
 And beatitudes fall, as on mountains the dew.

Not through solving of mysteries, then, find we the
 Lord,
 But by finding life's clew in God all is accord.

The thought's born in thy being, like appetite in seed :

As gravity in matter, an exigent need ;
 As the sense is of equity—may be men lose it,
 As fishes their eyesight, when ceasing to use it.
 Nay, may we not lose any power of the soul?
 Is it rare, even here, to see men lose the whole?
 Let the soul, then, that's dungeoned from God in
 dark night,
 Fly, open its windows, God floods it like light.

Old sages vest eyes with "Sun sense", "helioid" ;*
 Else, in spite of the light, space would be to us
 void.

We forget how God's image ennobled us first ;
 So we reckon as trifles soul hunger and thirst.
 Yet the boy climbs to manhood and conquers his
 fate,
 Urged by yearning pervasive, undying, innate.

* Helioeides, like the sun, bright and beaming, of kindred nature with the sun ; Plato, in "The Republic", and Plotinus, in "The Enneads". So also Goethe :

 " War nicht das Auge sonnenhaft,
 Wie könnt's der Sonne Licht erblicken ?
 Lebt nicht in uns des Gottes eigne Kraft,
 Wie könnt uns Göttliches entzücken " ?

As some further authority for attributing senses—powers of clutch—to the soul, see Coleridge: "Reason is fixed, and in all its decisions appeals to itself as the ground and substance of their truth. It, the pure reason, is, indeed, nearer to sense than to understanding". See also the Bible: "Who by searching can find out God"? Yet none but "The fool saith in his heart, 'There is no God'".

True art moves by craving of soul, or 't is none.
'T is the heart finds the hero imprisoned in stone.
So I 'm guessing 'tis sympathy, hunger of soul,
Brings us God ; and the more as I study His role
In the make-up of man ; how He planted within,
Desires which fill earth with activity's din ;
Make rivers and lightnings turn industry's wheel ;
Make scalpel and lens God's deep mysteries re-
veal ;
Nay, turn giant condensers toward Mars and fair
Venus,
Through desire of enjoying born sympathies be-
tween us.
Thus while men vaunt that mind builds all good
that we know,
Agnoting all things they can't touch with their toe,
See mind dose away ages in barbarous estates,
Till soul hunger compels us to widen life's gates.

Longing beech-nuts find food which will build up a
beech,
Since Wisdom placed nuts and their food within
reach.
So I ween where there 's hunger, there 's pabulum
that feeds it,
Since the hunger is there but because Wisdom
breeds it.

No cold purpose of reason e'er vanquished a foe,
Like the patriot's love in a patriot's blow.

Nay, we cling to all good, to our altars and fires ;
To wife, children and friends, to the graves of our
 sires ;
Life's suavities, the neighbor, the whole social
 role ;
We know them, indeed, but through hunger of
 soul.
Is it strange, then, that God should His wisdom
 approve
By hiding his face from all senses but love?

Do we need Him to teach us that four fourths are
 one,
Or the tale of the earth plainly written in stone?
Yet 'tis meet He declare "My beloved shall sleep" ;
That "If men turn from evil their souls they shall
 keep".
That "bloody oblations he can not endure,
But will pardon the penitent and pity the poor".
Nay, enter life's highways, for there is God's throne ;
In interests supernal Jehovah is known.

Let your logic go laugh, then, your learning go
 leer ;
The soul hath her senses heaven's voices to hear.
Give the mind powers to grasp all the splendors of
 earth,
To revel as king in the land of her birth,
And deny the soul senses with which she may clutch
The twelve fruits on life's trees which your logic
 can 't touch?

Has logic taught babes untrod ways to their food,
 Or love for their first-born in mothers to brood?
 Or from God to His child do such leagues intervene
 That love's appetites can't travel the spaces be-
 tween?

Nay, our God He is near, and our souls they are
 great;

As a dam for her nursling for us He will wait.

To Beauty, Good, Love, Truth, Infinity, God,
 The soul was attuned in her primal abode.

What's God's image but senses for these, every one?
 Yea, she knows them, spite logic, as eyes know the
 sun.

The Messiah, the Anointed, we speak but His
 name,

Touch the hem of His robe, and our hearts are
 afame

With a sense of His presence; His sympathy, heal-
 ing;

Sense of kinship and longing to hold Him indwell-
 ing.

A PRIMER OF HISTORY.

a. THE CHRISTLY EDEN.

There came a day when heaven seemed near;

The vision opened cheerily

Of "Peace on Earth" 't was sweet to hear,

Carolled by angels merrily.

“Good-will, Good-will”, the anthem ran ;
 The theme, the soul’s divinity.
 “A son earth-born shall prove that man
 Still holds to heaven propinquity.”

Urim and Thumim shrink away ;
 No symbols point afar to bliss ;
 Since “Truth” comes down in very clay,
 And “Light” and “Life” and blessedness.

Red altars fall, the pagan lie,
 Which salved the consciences of men.
 By loving work and purity
 Men seek “Eternal Life to attain”.

With altars fall the priestly train ;
 Each man feels freedom like a son.
 Their temple is God’s sky and plain ;
 Its ritual, “Lord, Thy will be done.”

Its gates ajar seven days in seven,
 All human interests comprise ;
 “Subdue, have empire”, ’hests of heaven,
 Awaken arts and high emprise.

But most, men seek to gladden earth
 By wholesome life and healing word ;
 Their *hoc in signo*, “The New Birth”.
 Their argument, their “Risen Lord.”

By Christ's commands and reason led,
Their "children come, heirs, types of heaven"—
Young feet are trained, young souls are fed,
Ere starved on wind or passion driven.

They dare not trust to cataclysms
To cleanse once poisoned atmospheres ;
They little value paroxysms
For building fruitful characters.

Their inspiration, bond and guide
The golden truths of Olivet ;
They seek no subtle, vague aside,
With learned restraints on God beset.

They pray for pardon, feel its power ;
Love God, home, land, as Jesus did ;
Play good Samaritan, fill each hour
With friendly cheer or tasks at need.

While on the plane of law with John
They bow to forms which symbolize ;
When Holy Ghost and Fire come down
These "Living Witnesses" suffice.

When Neroes light fierce fires and rave,
Their answer confident and clear,
"Himself, well-spring of life He gave,
The end of sin, of death, of fear.

“He ‘lifted up’ and ‘glorified’,
 Draws like a whirlwind all who will.
 One prayer we raise, ‘In Him to bide’,
 And work for men with Christly zeal.

“Earth as a shadow, bideth not ;
 Its tortures glance life’s verities,
 The Healer comes, all pain’s forgot ;
 Charmed by His wholesome sympathies”.

b. REIGN OF SACERDOTALISM.

Learned falsehood, artful in her schemes,
 Knows how to please and to deceive ;
 Makes creeds of Paul’s *ad hominem* ;
 For generous work, cries, “Just believe”.

For love enthrones philosophy,
 With rhetoric’s silken net-work rife.
 Jew forms of pagan expiacy,—
 By Jews laid by,—soothe errant life.

Rome, Egypt come, with pomps and feasts,
 Which long have played the enslaving role ;
 No “Living Word”, but gilded Christs,
 To lure the sense and cheat the soul.

With these come,—blasphemy supreme,—
 Orders, of God’s own powers compact ;
 Stamped, “Rights secured to run this scheme” ;
 An ancient rapine, still intact.

Thus man was bargained, like his Lord,
 To lust of power, to craft and pride.
 Not pen of adamant can record
 The cold, dark crimes "Faith's" temples hide ;

Nor trace "Reform's" slow tortuous ways,
 Through Luther, scorning Reason's sway ;
 Whose "Faith Alone" still floats the maze
 Of whims absurd which marked his day.

Belief that sin's congenital
 Councils still hold of more account
 Than lifting up the weak who fall,
 Or teaching youth heaven's rungs to mount ;

Or making juster, cheaper laws
 To help the poor and check the strong,
 Break passion's tiger teeth and claws,
 Banish as well as punish wrong.

To meet a "broken law's demands",
 Which neither blood nor sweat cements,
 More urges than to make amends
 For frauds or injured innocence.

Waiting "God's purposed time" to come,
 "Depraved in toto", "wholly blind",
 Through "Sloughs Despond" men, children roam
 Some "Miracle of Grace" to find.

Alas, the miracle comes too slow ;
 Gusts, cyclones can not reach us all.
 By other wiles we're held in tow ;
 Once snared in sin, we love its thrall.

c. THE MACEDONIAN CRY.

Meanwhile God's truth's aflood like light ;
 Fierce to illumine each dark estate.
 Though perk "authority" brave our right
 We knock, Love opens wide the gate.

Christ's simple life's the guide we crave.
 The "Living Word" can bring men might.
 These live to draw toward heaven, to save ;
 Dogmas but cloud, not quench their light.

Then tell why manhood still must wait
 Schemes to build countless steeples tall
 For eternizing old debate
 On forms of lave or Adam's fall?

Nay, for such whims we're born too late ;
 This age is apt for something more ;
 Man, country, culture can not wait ;
 'T's crime to waste a needed store.

Churches may thrive through pride's behest,
 While manhood fares toward rayless night.
 Besotted Italys in the West
 Were frigid cheer to patriot's sight.

With freedom laws but advertise
Men's average sense of right and wrong.
Before a nation's life can rise,
Trained thought must lift the ruling throng.

Christ's truth can 't save the world alone?
The churchless horde hold worthier thought.
That truth changed Paul, and all must own
Proved sword and buckler where he fought.

Augustine, Calvin make a guess
On distant heaven's deep designs ;
They just make guesses one guess less ;
Scores have struck just as fertile lines.

Is aught in history which presages
All earth in one of these shall join?
Do all surpass the "Rock of Ages"
To build a helpful manhood on?

Dark ages, could they rear us guides
More wise than Christian centuries can?
If so, turn back time's moving tides ;
Plunge us in stagnant night again.

Men now know work means moving force,
Not energy in grand repose.
Manhood has scheduled her resource ;
The time is up, this strike will close.

Or these will move or those will come ;
 They 're moving and they 're coming now,
 Who 'll make Christ's simple truths their home ;
 His work their life, as He showed how.

WOMAN IN CIVILIZED SOCIETY.

On hearing recently an old-time Semitic sermon, riveting the chains of scripture on "woman, subjected by the fall".

When the All-wise Creator has fashioned a pair
 In some apt co-relation of uses to share ;
 Like a bow and a string,
 That an arrow may hie ;
 Like a right and left wing,
 That an eagle may fly ;
 Like man and wife
 To keep full the swift current of sublunar life ;
 Share joy by the cradle or grief by the tomb ;
 Build men, through the magical power of a home ;
 Sweet home, source and fortress of bliss here be-
 low ;
 Safe port, when the blackest of tempets may blow ;
 Where we scale in life's May-day the beckoning
 skies,
 Or muse on its memories with film-covered eyes :
 School of force and of grace, to provide and dis-
 pose,
 Till each cottage with radiant richness o'erflows,—
 Spreading generous culture on every side,
 The city's adornment, Columbia's pride ;

Tell me, oh pert philosopher,
 Which is the subject element here,
 The sturdy bow or urgent string ;
 The sinister or dexter wing ;
 The—can I say of love's sweet sphere
 That half or this? Please make it clear
 Just how can God's great plans move on,
 If bow and string, if wing and wing,
 If soul and soul be not as one ;
 As Christ, sweet willed as well as wise,
 Taught, frowning down Semitic lies

And sharply chiding "your traditions",
 The sensual "hardness of your hearts" ;
 The specious Pharisaic arts

Which heaped the law with vile conditions,
 Till woman sank in such degree
 That centuries barely set her free.

Christ tore these cobwebs from the law,
 Behind tradition plainly saw
 Creation's fiat fix a plan
 To guide the first, the latest man.

He used no taunting epithets,
 Nor sent her down to hell's black gates,
 Because tradition's woman fell.

And this is Christ, regard it well.

(When will the modern Pauline pastor
 Interpret Paul by Paul's great Master?)

True, cruel paths has woman trod,
 But upward still, her helper God,
 From Tartar tent and slavery,
 Through proud, chivalric bravery,

Through higher-souled urbanity,
 To freedom's height, Christianity.
 Vulcan and Venus, use and grace,
 With kindred interest in the race,
 Unite with Christ's their classic fire,
 Columbia's high-born sons to inspire ;
 Woman has won her long-fought field,
 Her honored place she 'll never yield.

 AS ITERS SEE US.

“O wad some power the giftie gie us
 To see oursel's as ithers see us”.

—BURNS.

Could hell, through schemes of wit or strife,
 Achieve a neater job
 To shell the golden grains from life,
 And leave the world à cob

Than smooth device to trade in prayer,
 In Christ and truth as well ;
 Hold what is free as God's free air,
 As merchandise to sell?

Two millions, yearly, turn to one,
 More millions to his staff ;
 While longing souls are played upon
 To trade their wheat for chaff?

While Rome, the seat of costly show,
In the meek Jesus' name,
Unmatched in ignorance, vice and woe,
Puts Christian claims to shame?

While Spain, the fondest on the roll,
More blind and palsied, yearly ;
Tricked by a Dago's crafty soul,
Pays for her ruin dearly?

While France, more ardent, played the game
To finish, long years past,
And now but names the priestly name
To point her flambergast?

While England proudly takes Rome's clues
With pontiff queens and Georges,
T' absorb, with prelates, revenues
Which starve the looms and forges?

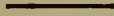
Crush men, as mills crush gold-flecked quartz,
To glut a pampered legion ;
Till God is crushed from manly hearts ;
In name of God's religion?

Crush till French maelstroms, palled in night,
Whelm thrones in black perdition ;
"Lest men forget" God stands for right,
Lest right forget her mission?

While pulpit, rostrum, press and all
 The Christianizing (?) train,
 Through fear or sympathy gloss the thrall
 Which holds the souls of men?

While statesmen wink their eyes and mell
 Their issues with each fox
 Who brings, as votes or clientelle,
 Ignorant, obedient flocks.

O, simple truth, so free, so good,
 To make men good and free,
 When, thinking, will the multitude
 Follow no guide but thee?



SUPPOSE.

Suppose we find within this book
 What piques our point of view,
 Give other fountains sweeter drafts
 For either me or you?

Suppose King David sinned and Hume,
 That Peter sinned and Jacques ;
 Does that affect God's truth *per se*,
 Or reason loose or lock?

Suppose old Moses wrote some guess
The ages guessed before ;
Does that annul "Thy sin 's forgiven,
Go forth and sin no more" ?

That Samuel wrote the Pentateuch,
Which Jews ascribe to Moses ;
Does that affect one incident
That shows what Love proposes ?

If in plain tales of human life
God's loving thoughts are found,
And welcome rungs to scale the skies,
Does this thy reason wound ?

Pearls sleep in silt, diamonds in gangue,
And cost thy toil and skill.
Were these more precious being gained
Without thy work or will ?

Suppose hard schoolmen conjured up
Hard creeds from scripture pages,
Need we be fettered by their whims
In these enlightened ages ?

And why, O man of zeal, should gangue
Or tales thine interest move ?
Diamonds will shine and pearls be fair,
And God's thoughts glow with love.

Semitic trends toward pagan rites,
Lust, avarice, vengeful pride,
Made up the sensuous, warring creeds,
Christ's life-work brushed aside.

And, now, suppose some Bashan Bull
Should call this liberalism,
And roar and toss the dust about
And quote his catechism?

CHARACTER BUILDERS.

I know a lass ; she was a lass ;
She's older now.
She brings a world of heaven to pass ;
I scarce know how.

Earnest, yet cheerful ; jolly, even,
Her life is teaching.
More boys and girls she speeds toward heaven
Than worlds of preaching.

She makes no sign, no loud profession
Of mazy creed.
The saints, though, make a long procession,
Who own her lead.

She stands for right, in plan and figure ;
In point and spelling ;
But stirs hearts more that manly vigor
Become indwelling.

Anxious for souls as Paul or Peter,
She does n't know it.
But when her work stands forth to meet her,
The fruits will show it.

She has her way,—others as well—
Follows her heart.
Not seeking heaven nor shunning hell,
She does her part.

A true and living model ; long the roll
Of kindred, generous mood ;
Warding depravity from the human soul
By planting active good.

Theirs the yet plastic, warm material ;
(Not spirit cast and chill ;)
Which crowns their zeal with lives imperial,
Furnished to work God's will.

Co-partnership supreme with Love Divine,
Earth has no higher sphere.
Theirs not to promise distant Sonnenschein ;
Theirs to build heaven here.

Dear Flag, what fruitfuler work was ever thine
Than cheering, helping these?
How soon humanely glorious didst thou shine,
New mistress of the seas?

JUST TURNED ELEVEN.

Perhaps your eyes are not like mine,
At three score years and seven,
To see what depths of richness shine
In eyes just turned eleven.

To me there 's naught that 's named on earth
That smacks so much of heaven
As eyes, or sad or brimmed with mirth,
Of boy just turned eleven.

Our sample 's awkward at the board,
Like most boys tall and lanky ;
But no lithe squire or proud young lord
Could show more grace on "Spanky".

He 's rough with dogs ; and—mother cat—
E'en yet he likes to tease her ;
But you 'd enjoy his manly chat
While reading "Julius Cæsar".

His gun—(It is a marvelous thing,
 All boys so love the tragic)—
 Quails, doves and rice birds on the wing,
 Come down to that like magic.

When he accosts a stubborn cow,
 You 'd be disposed to pity her ;
 But mark his gentle accents now,
 While reading gems from "Whittier".

His thundering tread and boist'rous words
 Sometimes suggest a bummer ;
 But list his "horse-hair" woo the cords
 In "The Last Rose of Summer".

To school? Well, souls are rare, indeed,
 Like Ascham's, long since sainted,
 Born the rich potencies to read
 On youth's clean tablets painted.

And so, for fear of shallow maid,
 From Dixie's land or Yankee,
 We 've called, till now, no other aid
 But music's queen and "Spanky".

Some hours apart with Colburn's train,
 With Harkness, Prescott, Guyot ;
 And some to trace each planet's gain
 Through Gemini, Cancer, Leo ;

To scan the bones of "Jyp", who died,
And note the corn seed swelling;—
We'll risk his chance on these beside
"False syntax" and apt spelling.

Each implement upon the farm,
From sulky-plow to reaper,
He knows each bearing like a charm,
And just the way to keep her.

He drives the mules to drag and mow,
Makes black folk proud to serve him;
Thus learns how forces ebb and flow,
Gains confidence to nerve him.

Sure that from mastery culture grows,
We take these twain together,
And step by step as learning goes,
Her feet to use we'll tether.

Mayhap your eyes are not like mine,
At three score years and seven,
To see each human interest shine
In eyes just turned eleven.

Yet naught, howe'er embalmed, of earth,
Can smack to me of heaven,
Like eyes, or sad or brimmed with mirth,
Of boy just turned eleven.

FOILS FOR ADVERSITY.

[A pastoral.]

When comrades sworn, with oily tongues,
Seem false and hard to me,
I give the winds their treacherous wrongs
And turn, dear nurse, to thee.

Indus, Indusia, Dusianne,
Nor Butterfly nor Chrys,
Nor Belle, the mule, nor Tobe, nor Jean,
Will play me false, I wis.

They and the less familiar herd
Can never see me come,
But, with some joy of kinship stirred,
They make me feel at home.

Two fishes, watched with dumb surprise,
Pile stones, a marvelous heap;
Anon, a thousand fins and eyes,
New life within the deep.

I stay to see their spring of joy,
Their bliss in kin and clan.
They dread no treacherous decoy;
Through me they fear not man.

I whistle to a mocking-bird
Which haunts my favorite tree ;
No sooner is my Dixie heard
Than it comes back to me.

I turn aside from business jaunts
To nurse these new-found treasures,
Rejoiced that all life has its chance
At life's abounding pleasures.

I feel anew how Nature wove
Sweet lures of sympathy through all ;
And dream how life was erst but love.
Tissued in sense, a mutual thrall.

How being joys in correlation :
Cold steel, e'en, seeks its cynosure ;
Thence upward through the whole creation,
Seductive witcheries allure.

And good is larger than our race,
Wisdom more boundless than our ken ;
For sympathy, harmony and grace
Wait through all worlds to comfort men.

These make that larger sphere of life
Which sings with all the spheres that be
The rest is overtone, the strife
Which marks our personality.

Art shocked that gray-haired sages ween
 That heaven is a great sea of rest,
 Where souls shall feel what is has been,
 In sympathy with all that 's best.

“Heaven bodes of action”? Yes, to youth.
 Action has pains as well as zest.
 Quiet?—and *feel* good, beauty, truth?
 Is aught diviner saints have guessed?

What do our souls in time, but *feel*?
 Rose, song, ride appetite, not air.
 We clutch our friends through love and leal.
 When organs fail do souls forbear?

Ask Sappho and old Homer whether
 Their senses or their spirits ken.
 We never found the peopled ether
 Till led by sightless Milton's pen.

When intervening veils are drawn,
 Are we not nearer to our joys?
 Through sense we stray like crafts at dawn;
 We grope and fall like blindfold boys.

How life is all interrogation,
 Discussed in pastures and at pools;
 Leading to sweetest contemplation;—
 And through sweet dreams to rest from—fools.

CHIVALRIE.

[A definition.]

Two friendly men had seen a mule ,
 One says 't was gray, the other white.
 In hot dispute they quote a rule
 Must settle matters, they must fight.
 Their honor dictates this shall be,
 And this, they say, is "Chivalry".

They 've sons to educate, have wives ;
 All have been friends, have interwed ;
 They doom to drudgery these lives ;—
 The ROAN 's nor gray nor white,—they 're dead ;
 And neither one is here to see.
 And this, they say, is "Chivalry".

Christ burst tradition's Jewish prison,
 On woman placed the gospel crown.
 She meekly lisps, "The Christ, He 's risen" ?
 Some learned doctors "turn her down",
 With scraps of old Jews' history.
 "God's work 's for men. Vive chivalrie" !

Called t' inspire the budding thought,
 She seeks,—her glorious work to crown,—
 Share of the light the years have brought,
 Glib politician's "turn her down" :
 "A pendent dewdrop she must be" :
 Schools are for statesmen ;—"Chivalrie" !

I've dwelt the "noble red man" nigh ;
 He speeds a bullet through the ring ;
 Unflinching fights ; holds honor high ;
 Scorns work ; rides proud as any king ;
 Treats women as old Jews did ; see ?
 Six points in seven toward "Chivalrie".

I dreamed a Christ had come to earth
 To burst of flesh and death the prison ;
 That mind and spirit waited birth,
 Those subject and their conqueror risen.
 I wake ; brute force still shouts in glee :
 "Vive *le cheval* ; vive Chivalrie" !

THE STRANGE HOST.

[A veteran's dream.]

"Ich bin müde. Lassen wir Heim gehen".

—LAST WORDS OF NEANDER.

Cast forth from the arms of that Sphynx, the sea,
 I was gret by a soft tongued host :
 Weird questions come in with the waves to me,
 As we share with the night-wind the coast.

Conceits which have wakened my hopes or fears
 Seem worlds as he leads the theme ;
 Each hour seems fraught with the burden of years ;
 Apt link in the eternal scheme.

Now, scanning my life-work from day to day,
We find not a threadlet is gone ;
Each scene and each vision come all the way,
In texture and coloring on.

Each resolute purpose, each helpful deed
Shows here, in the web, bright gold ;
Nay, it hides, as our loving God decreed,
Of sin some distortion or mold.

Now, silent sailing ;—a mystic shore
Seems brought, by mirage, more nigh.—
Its rivers and groves and its fruits galore
Give joy to my peering eye.

Its skies send me back to a Lenox hill,
In rear of a home-bound herd,
An age has departed, but not the thrill
Those pictures of beauty stirred.

Sheer out from Oneida's etherial blue
Broad arches of gold stretch afar ;
A flaxen haired boy sees bright visions through
Huge crystalline gates ajar.

Now, skies grow russet and crimson and blue,
And the shore draws steadily on ;
Till the voices we hear and the forms we view
Seem of those we have always known.

But aha! At the speed of our gliding craft
Amazement is choking my breath.
And the breezes seem laden with sleep,—as they
waft;—
Can it be—my strange host—is—death?

But, then, since I find him so knightly true,
My soul feels nor fear nor surprise;
While gently, as angels are storied to do,
Soft fingers have closed mine eyes.

Yet I plead for the boy, who will have no guide,
And for cares which will wait my hand;
For the wife who has grown to my longing side;—
But—we've joined—with the—ransomed band.

“The gift of our God is eternal life”;
Soft,—mingling,—each welcoming strain:—
“An end of all pain and an end of strife”;
“Sweet Home, where we meet again”.

I wake, but dear faces grown large and fair,
And clear as a shower-washed sky,
Still beck me their glorified life to share.
O, soul, were it grief to die?

THE GOLDEN AGE.

[On reading General Pike's lines: "Life is a Count of Losses".]

So, thou wouldst make me old,
 This fair, young year,
 With lies vain men have told,
 Through tears and fear:
 "That purpling days less beauty show,
 That zephyrs less serenely blow
 Than when we felt them years ago,
 In ecstasy of love,
 With friends whose friendship's still aglow
 Around us and above;
 That morning shines less fresh and gay,
 That summer blasts the hopes of May,
 That autumn's gold grows dim and gray,
 As years roll on".
 False all. These charm no less to-day
 Than years agone.

How can I count me old
 With blink and leer?
 Are all earth's hearthstones cold?
 Hollow their cheer?
 Is love a sprite in haste to fly?
 Does thought promote inanity?
 Do good deeds breed but vanity?
 Has truth no worth?
 Does "brute" define humanity,
 O'er all the earth?

Is it a myth God's love for me
 Hath opened fountains large and free,
 Of life-renewing potency?

Nay, in firm faith
 My raptured eyes refuse to see
 Deceit or death.

Three score fifteen. Is 't old,
 Tempered with cheer,
 While pleasures fresh unfold
 From year to year?
 Or wherefore wait for joys to come,
 Since joys divine find earthly home?
 How can I count their growing sum
 And fear decay,
 While brighter grows, mid threatening gloom,
 Love's cheering ray?
 Fruits sweeten with the southing sun.
 Do human souls, their race well run,
 Reverse wise nature's laws? Not one.
 Hail, Bismarck! Ho,
 Holmes, Gladstone, Whittier, Tennyson.
 All answer, no.

Let's laugh, then, counted old:
 Laugh like true seers,
 Who see nor rust nor mold
 In ripening years.
 Life's harvest days but just begin;
 Her richest sheaves we then but glean,
 For generous use of kith and kin,

When brighter gleams
 From gates ajar the beckoning sheen
 Of richer and diviner themes.
 How do we feel youth's trends renewed
 But that creative forces brood,
 And stir again to growing mood
 Our o'er-ripe grains?
 Sweet pledge of life's free amplitude
 On higher planes ;
 As autumn greens the furrowed glebe for coming
 spring,
 That coming scythes may laugh, and coming reap-
 ers sing?

 SPRING AND THE CRITICS.

Let the great write of great things—great rogues
 and great sleeves ;
 What great sphinx of the weather and state-craft
 believes.
 I've been waiting a month for the sweet smiles
 of spring ,
 Lo, I feel her beguilements, of her I will sing,
 Indifferent alike to rebuffs and to praises :
 I'm a lover to-day, I am daft on the daisies.

"Turned of seventy, I"? Great Zeus, don't you
 see
 Spring is seventy-five thousand times older than
 me?

Yet she shows how to cast all these eons aside,
 And stands forth in beauty like yesterday's
 bride ;
 Lures the gnomes underground from the Frost-
 Queen's embraces.
 Her retinue? Ha, ha! Is Love old? Are the
 Graces?
 Nay, on high planes of being decay's a mis-
 nomer ;
 Spring's as winsome to-day as when charming
 old Homer ;
 Or skimming the land, fair Camilla in hand ;
 Or weaving the bulrushes round little Moses ;
 Or wreathing Eve's bower with May-flowers
 and roses.

Must I cut her acquaintance, dear critic, because
 You're struck with the notion you made Nature's
 laws?
 Tell that yarn to the glow-worm, forbid her to
 glow,
 Since her sparkle was just as well done, we all
 know,
 Many thousands of stratified ages ago.
 Talk of triteness to larks and forbid them to rise
 On notes born of newly found joy to the skies.
 Bid the linnets be glum and the mocking birds
 dumb.
 Tell the lambs that their pranks are old style on the
 lea ;

But think you try soporate logic on me,
 When gay Spring sets her foot 'gainst the stone
 at the tomb
 Which has prisoned our hopes in Cimmerian
 gloom,
 Sets the rhapsodies free and opens to view
 Her "Star Act, Creation", with ecstacies new?
 Is a yearly rehearsal too much for the story
 Of Life's pulsing progress from glory to glory?

Spring brings the sweet clover, spreads bloom the
 fields over ;
 Stirs the hills to their core, friendly, beautiful hills,
 Gushing sympathy forth, and sweet life with their
 rills ;
 Swells to gladness of power the mill-driving
 river ;
 Pumps life to the tree-tops ; sets lawns all a-quiver
 With leaflet and floret, with plumage and
 youth ;
 With motion and song, pledging mutual truth
 To some witching ideal of joys that shall be,
 The gift of fond hopes from spiced isles of the sea ;
 To worlds of things chattered of,—Hark ye,—
 Explore,
 Lo, the madrigal mysteries,—one, two, three,
 four ;
 And the rapture redoubled a thousand times
 o'er.

I'll chant how spring brings to dam, kid, colt and
calf,
From our sweet mother Nature, life, love and a
laugh ;
Swells the corn in the furrow to meet the desire
Of the fathers who pray and the sons who aspire.

Does your heart feel the bliss of these gratified mil-
lions
Now charming our senses with buoyant cotillions ;
Waking cadence of song and cadence of motion
In homes and in hamlets from ocean to ocean?

Spring's a help-meet for Diety, busy as He ;
She curtains the landscape, she carpets the lea ;
Makes luscious the strawberry, flavors the
peach ;
All high arts of creation she's yearning to
teach.

A model of work, of refinement, of charity ;
Columbia's daughters will feel no disparity,
While busy with muffin, with garland and lay,
Bringing homes, bringing hovels, the sunshine,
the May.

AUTUMN.

[November. A Fragment.]

See, circling round us, what bouquets
Of beauty these Autumnal days :

Those glossy oaks red, brown and green,
Through mellow yellow poplars seen :
Ye sylph-like Gums, each leaf a star
Of varied hue, tell why from far
Men bring soft names of grove and fell
For nooks where our sweet memories dwell.

Are there no oracles, muses, graces,
In fair Columbia's sacred places?

Are murmuring brooks here less persuasive?
Are sylvan witcheries less pervasive?

By shades of myriads brave and fair,
Who've trod these walds and vales, I swear
No land on earth has charms more rare.

Sweet Sarah Hale and Genesee,—
These names bring more of heaven to me
That "Helen" or "Spiced Araby".

Our broad-armed plane-trees shelter sages
Shall distance Plato down the ages.

Yon knoll begirt with wreaths of pine,
Through which empurpled maples shine ;—

Can pictures bought beyond the sea
Yield equal joy to thee or me?
Behind those nearer cedar heights,
Is that a camp of red-plumed knights,

Orange and crimson banners flying,
 Or sumacs with bright hawthorns vieing?
 Thus in each dying year's unmatched horizon,
 Blend glories all the gods lay raptured eyes on.

This annual garlanding of death
 Brings me rich heritage. It saith,
 "Life hath its seasons and its ways.
 Its autumn comes, it but obeys
 No stroke of Thor, no frost; a nod,—
 The soul of power, the will of God".
 That will alone makes forests span
 A winter's night. Why not a man?

AN EPIC OF THE PERIOD—THE CIVIL WAR,

As part of the great millenium-breeding movements of the times.
 When Homer, of Chios, gave strength to Greek
 thews,
 By discoursing of gods who were helpers with
 men,
 He guessed not of days when Jehovah would use
 Those stout arms to beat back the barbarian's
 train;
 Those Greeks, when they fought, knew not God's
 studied plan
 To preserve the Greek culture for Europe and man.

The golden-voiced bugles of progress were ringing,
 And the land of our love was alert to obey ;
 But round one fair section a vampire was clinging,
 Who, for work she was born to, must wall out
 the day ;
 Must fetter emprise and the commerce of thought,
 The one price at which progress and culture are
 bought.

Some power, to make end of this bird of the night,
 Made her mad with wild frenzy to stretch her
 domains.
 The "Lone-star" she 'd played for, but served to
 excite
 Her fierce greed to encompass our fair Western
 plains.
 She scoffed at the thought that, in grime and in
 smoke,
 Jealous Freedom had tempered with brains brawn
 of oak.

Yet freemen made answer, "It never can be
 That an influence fraught with such blighting
 portent,
 Shall poison the air of arenas once free".
 Bursting shells made reply. Our dear heirloom
 was rent,
 Men flew to destroy, but men flew to preserve ;
 The fierce purpose which urged them quite doub-
 ling their nerve.

Each home sent a hero, incited by—truth ;
 Or by what was truth's semblance in good peo-
 ple's thought.
 'Tis strange, as we note it, these "Tablets of
 Youth",
 How by lines once engraved there, such wonders
 are wrought.
 Gamaliel or Christ shapes a Saul or a Paul ;
 Proud Calhoun or proud Webster had fashioned
 us all.

All "Yanckees"* (see Cooper), 't was fought
 inch by inch ;
 Southern pride held its edge and invoked the
 last ditch.
 In issues so large, too, no Northman could finch,
 Though three-fourths of these latter were home
 and got rich,
 Built cities and schools on the price of supplies.
 They're a study in catching the tides when tides
 rise.

But, grand over all rose the purpose we see.
 "Valley Forge and Mount Vernon one banner
 shall fly ;
 Our Jefferson's tomb and the West he made free ;
 Warren, Sumter, Gates, Stark, as compatriots
 shall lie,

* The Indian's effort to pronounce the French word *Anglais*,
 English

With Marion and Putnam, Greene, Marshall and
Jay,
With 'Old Hickory' and Webster, with Crawford
and Clay''.

To these this was country, and altar, and home ;
Like charmed Palestine's vales to the Lover of
men.
Their toils raised its pillars, made beauteous its
dome,
Sowed the seeds of rich culture on hillside and
plain.
To manly adventure and hope 't was a haven ;
No proud heir of this affluence could dare be a
craven.

By the way, while I think, are there men who still
hear
That notable order ring out loud and clear,
From McClelland's headquarters at bloody Antie-
tam ?
If so, I shall be three times happy to meet 'em.
You can hear it to-day,
As if still in the fray ?
"Burnside, carry that bridge,
Gain the opposite ridge,
Then move on to the open field" ?
Well, was 't your line that wheeled ?

Or did you charge the "Ledge by the Church" on
that day?

Or stand facing Hill's guns by "The Sunken High-
way"?

Or, at "Old Muma's Spring-House", climb o'er
heaps of slain,

In that narrower highway still clept "Bloody
Lane"?

O, you're lucky, my friend, and should thank the
good Lord,

You "crossed over with Rodney, below, at the
ford"?

Then you certainly there

Saw the canister tear

Those brave "Nutmegs" in blue,

Marching steady and true

Towards the Boonsboro bridge,

Towards the crags on the ridge?

(The brigade was Ferero's,

Each soldier ten hero's;)

Saw from bush, bank, and wall,

Thick as rain in a squall,

The shrapnell and rifle balls leap, saw them hit,

As if thrown by mad fiends from the sulphurous
pit;

Saw, from quarry and gorge,

As from Vulcan's hot forge,

Bolts of death,

At each breath,

Rend these brave men assunder:

Saw, still, with wild wonder,

Those muscles of iron, those nerves of tried steel,
 Rush on with hot courage; (you ne'er saw them
 reel;)
 Saw them pitch down from parapets into the
 water;
 Heard them yell all the clearer, the greater the
 slaughter;
 Saw them crowd 'cross the bridge,
 While its arches were falling;
 Saw them rush towards the ridge,
 With a purpose appalling;
 Saw them climb, saw them creep,
 Up that death-dealing steep;
 Saw their muskets to blaze and their bayonets to
 gleam;
 Saw the Johnnies, bewildered by what seemed a
 dream,
 Rushing wildly about
 In white panic and rout;
 Saw the "Bay-States" and "Nutmegs" move on
 towards the field;
 Saw in rush and repulses the same spirit revealed;
 See, now, how the light from swift bayonets and
 sabers
 Won respect for the manhood of patriots and
 neighbors.

"That day might have"? Well,
 That is not mine to tell.
 God's great purpose seemed steady;
 The great end seemed not ready.

We may pray, though, that happier fate may
 befall us,
 That when dallying's to do, He will please not to
 call us.

We men had our storms, but to mother and wife
 There were constant anxiety, labor and care.
 Through men God gave victory ; through her com-
 fort, life,
 And of royal rewards she is reaping her share.
 She gained for her life-work such clever control.
 That the plaything emerged a co-ordinate soul.

How slowly, like felines, our race gains its sight ;
 Through vain star-lore ; through mole-hills which
 rabbis called law,
 Uprooting sweet sympathies, soul of true might,
 Till their tribes were dispersed as is wind-driven
 straw ;
 Through chivalry's "Dewdrops", so vain as to
 scorn
 All life's masterful uses, whence culture is born.

Through dogmas which rise and like mists pass
 away,
 While the Christ with one sentiment pillars the
 earth,
 And the spikenard of Mary stays sweet till to-day.
 But see life's dual forces, estranged from their
 birth,

In privilege of culture and freedom now one,
Score amazing results since the war's work is done,

The war gave us men who redeem human worth.

Open vistas unguessed toward large issues of life ;
Who teach how hot purpose gives potencies birth,
And how masterful virtues outrise vaunting
strife ;

What strength is in country ; how comradeship
cheers ;

What godhood 's in lenience ; what manhood in
tears.

War's umpirage casting obtrusions away,

Struck all sway upon simple prerogative leaning ;
Gave glint of a dawn which seems ushering the
day

When in interdependence life finds life's true
meaning ;

Endowment and work manhood's forces to leaven,
Giving givers, heaven's miracle, tenfold what is
given.

Our bravest of cities, new-born, in the West,

But re-sounds to the nations this Christly decree ;
Earth's tribes make response with a magical zest,
And the glow of broad sympathies sheens earth
and sea ;

New Thors strike the hills, larger Joves probe the
heights,

All the Vulcans and graces breed use and delights.

Old creeds—tallow dips lighting schoolmen-walled
 spaces,—
 Are grown pale in large presence of radiance di-
 vine ;
 While labored attempts to “display saintly graces”,
 Are eclipsed by “Endeavor”, with purpose be-
 nign,
 To save us by nourishing manly emprise,
 As young eagles are taught by brave wing work to
 rise.

(Freedmen? We can 't sometimes most always tell.
 'Tis nip with all for heaven and tuck 'gainst hell.
 Moses made ground teaching his people God ;
 Our George by statesmanship and tilling sod.
 Their Booker, starting low may travel higher ;
 Adding to the above his forges' sacred fire.
 If masterful in useful arts he makes them,
 The deil must whet his wits who overtakes them.
 This failing, more than likelier than not,
 They 'll go from bad to worse,—whine, sell their
 votes, and rot.)

We 'll raise an Arch of Triumph high, as in great
 days of old,
 And on its massive pillars write a million names in
 gold ;
 And on its key we 'll write His name who gave such
 large success.
 We thought to curb, He meant to kill, The Lord
 our Righteousness.

And 'neath this radiance we 'll walk, each former
 foe and friend ;
 Our captives are not led in chains, but arm in arm
 we blend.
 Enough long threat'ning clouds have burst and left
 effulgent skies,—
 One Nation with one purpose all, a feast for royal
 eyes ;—
 Our Plymouth Rock and Jamestown left, our York
 and Bunker Hill,
 The marbles of our patriot sires, each youthful
 heart to thrill ;
 Their spirit in their banner, and their banner in the
 breeze ;
 Their home-graced, fane-graced valleys stretching
 wide 'twixt mighty seas ;
 Left us the foremost land on earth, to stoutly lead
 the van,
 As riper thought is stirring in the families of
 man ;—
 Is stirring wiser, deeper sense of human brother-
 hood ;
 Of Freedom, not sheer birthright, but fief of com-
 mon good ;—
 Fief earned, as our wise fathers taught, like freedom
 in the arts,
 By ken of life's great harmonies, by love of loyal
 hearts.

Shall we drop a silent tear for men whose prejudice
or spleen,
In this turning and preserving God's dear hand has
never seen?
Shall we pause to tell our pity for unfortunates who
prate
Of souls just barely large enough to love a single
state?
Need men, (then,) love a neighbor less for pride
and exultation
In every name which makes the fame of all this
glorious Nation?
We sink the churl beneath the whirl thought's
mighty wheels are making;
We school our souls to higher roles, and help God's
day that 's breaking.
As Scotts fought Britons long and well, with chal-
lenge and abuse,
And now in British vanguards bear the ashes of
their Bruce,
So we may love our childhood homes and sing our
childhood notes,
Yet shout "My Country 'tis of thee", wher'er Old
Glory floats.

OLD GLORIA.

Old Gloria? What 's that to thee?
The symbol of thy liberty ;
A nation's sign that whereso'er
Its silken folds salute the air
A million souls shall do and dare
Against unjust or tyrant hand
Obstructing freeman's right to stand
A freeman in a freeman's land.

The Nation's emblem? What to thee?
Thy guardian over land and sea ;
A Nation's pledge that whereso'er
These silken folds salute the air,
A million swords shall be made bare
To guard a freeman where he goes,
In torrid climes or arctic snows,
At any call a freeman knows.

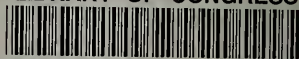
Our father's Flag? What 's that to thee?
Symbol of thy humanity ;
A Nation's sign and thine that man
Is free to follow wisdom's plan
To compass all the good it can,
Through comradeship and equity,
Through every humane quality
Which gives men title to be free.

A heaven sent banner? What to thee?
Symbol of thy divinity.
Its hues all born in heaven above,
Claim pledge from thee that thou wilt prove
True in thy truth as heaven in love;
Bind man to man with heavenly tie,
Swell every breast with sympathy,
As each hopes heaven to hear his cry.

Old Gloria, dear Gloria,
More glad we make our proud huzza,
That when the starving nations call,
From fiends whose treachery palls us all,
Thy sons are brave to break the thrall;
Welcome the weak our good to share,
Our schools, our thought as free as air;
And, Gloria, thy kindly care.

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